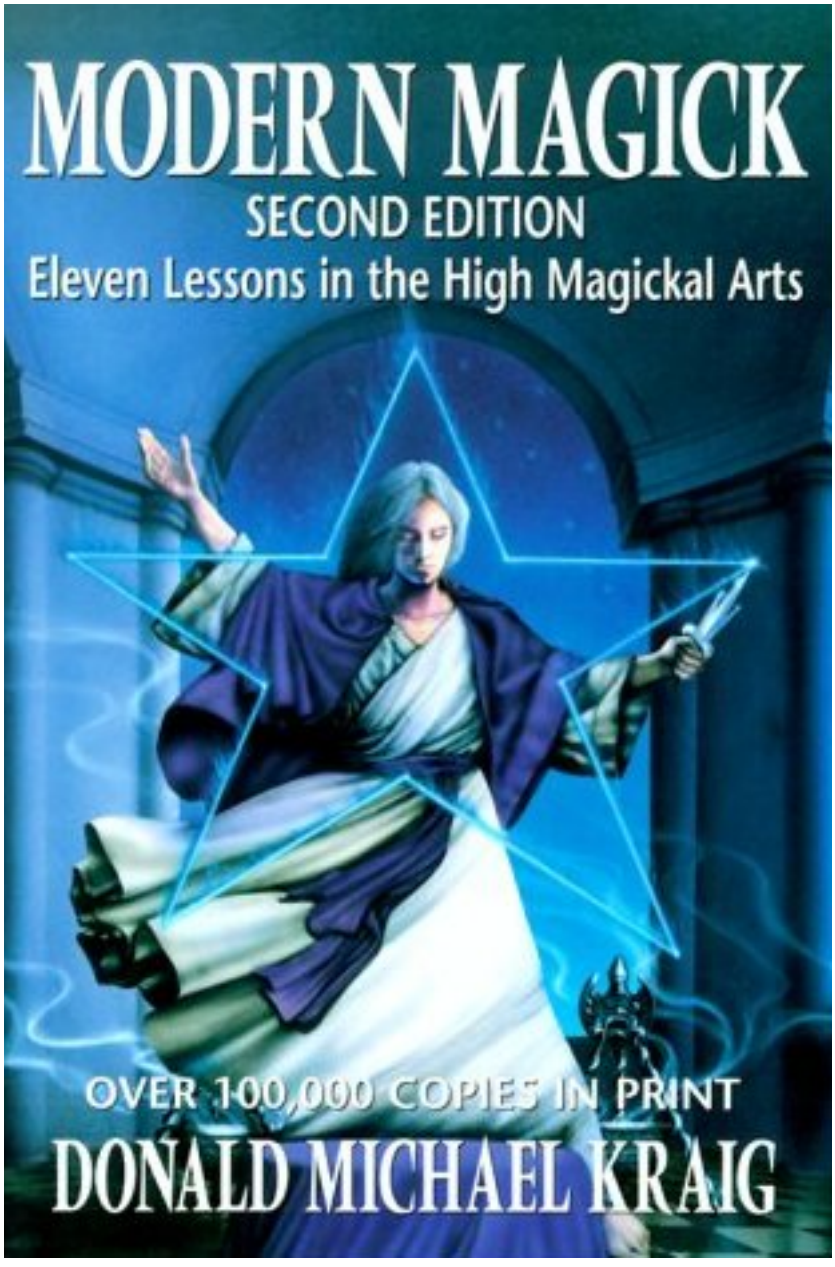
MODERN MAGICK
SECOND EDITION
Eleven Lessons in the High Magickal Arts
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DONALD MICHAEL KRAIG

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Truth About Evocation of Spirits
Truth About Psychic Powers
Modern Sex Magick

Dedication

This book is dedicated to all of my teachers in the hope that what they shared with me I can now share with others. These teachers include: My parents, Frater A.M.A.G., Soror S.I.A.A., Frater D.D.C.F., Frater P., and others whose names I'll not use; Scott Cunningham and Raven, for their beautiful teachings; Rabbis Meriminsky and Haas; Michael Turk and Sifu Douglas Wong; and so many others. Further, this book is

Dedicated
with poignant memory
of what might have been
to AEGIS

MODERN MAGICK

SECOND EDITION

Eleven Lessons in the High Magickal Arts

DONALD MICHAEL KRAIG

2001
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Author's Note

The following series of progressive lessons in magick includes an easy-to-understand study of the Kabalah. In keeping with Kabalistic tradition I have chosen to refer to the Ultimate Divinity as "God." To both the Kabalists and myself God is not seen as a male figure, even though God was described, in some instances, as anthropomorphically male. This was a convenience.

According to the Kabalah, the Ultimate Source of All is unitary, having united all dualities—up and down, left and right, positive and negative, male and female. It is believed that we cannot be limited to being either male or female. This idea is discussed further in this book.

I agree strongly with this point of view. When I use the word "God" as a representative of the Single Divine Source of All, I do not wish to imply the Deity is limited to masculine or feminine characteristics. The use of the word God to represent the Divine keeps with tradition and makes the use of English easier.

Some will also notice unusual spellings of the Hebrew when transliterated into English. Since there is no single, agreed-upon way of changing the sounds of Hebrew into English, I have chosen to represent the Hebrew by the way it sounds, not by archaic spellings. Thus, you will find "Sephiroht," the proper method of pronouncing the word, instead of the old "Sephiroth."

It is hoped that this method of representing Hebrew will not offend anyone. Likewise, it is hoped that the usage of the term "God" for the Ultimate Divinity will not offend any who, like myself, value the importance of the feminine aspect of the Divine as is also described within the following pages.

Preface to the Second Edition

A great many things have happened to me Since *Modern Magick* was originally accepted for publication. I moved my home several times, including moves of thousands of miles. My mother died suddenly and one of my best friends died after a long illness. I have traveled all over the U.S. to give lectures. I have met thousands of people and answered thousands of letters. I went back to school with a Fellowship to USC where I received certificates in multimedia, 3D graphics, animation and Web design for the Internet.

Modern Magick created major changes in my life. Directly and indirectly it has brought me new jobs and let me travel around the U.S. and visit Canada and England. Because of this book I have made many, many new friends.

Perhaps what pleases me most about the book are the many wonderful stories people have shared with me. I thought that *Modern Magick* would be just a book about how to do High Magick. Numerous people have written to me or talked to me in person to tell me that it changed their lives. Personally, I am more inclined to think that the people who went through major changes as a result of working with this book were ready to make the changes. *Modern Magick* was merely a kick in the direction they were already headed. But for whatever reason, I was very pleased that my writing has been able to help.

I had always hoped that *Modern Magick* would be used as a text book for classes in magick. I have heard from many groups and individuals that they are using it for exactly that purpose. A bigger thrill is when I hear that groups are using it as a *basis* for study but are adding to it or changing things around. This means that people are thinking and growing. This means that magick is not simply the recapitulation of the actions of ancient, dead men and women, but a living and evolving science based upon those people's research, dedication, genius and originality. In many ways this book is simply a small testament to their wisdom. I do hope that even more groups will use *Modern Magick* as a guide for study, research and, most importantly, practice.

Although it was only a short time ago, when I wrote this book the number of volumes on High Magick that had been published was limited. Even many of the most valuable and most popular books on the subject had been written forty years earlier. Because of the small number of ceremonial magicians at the time (when compared with today), I had hoped this book would enjoy continuous but relatively small sales. I guessed that by this time, if it

stayed in print, perhaps ten thousand copies would have been sold. To my surprise and delight I was off by a factor of ten.

I would like to think that the acceptance of the way I presented the information, combined with the fact that *Modern Magick* seems to have hit the market at exactly the right time, has helped make ceremonial magick more understandable and more usable for a greater number of people than ever before. There are far more *practicing* ceremonial magicians today than at any time in history, and I feel honored to have played a small part in that expansion.

When I first became highly active in the occult world, there was an attitude among ceremonial magicians and Pagans that they shouldn't mix. I am glad to say that has changed, opening the world of occultism to a pragmatic eclecticism: "If it works, I'll use it." *Modern Magick* was one of the first "Pagan-friendly" books on ceremonial magick. I hope that it has, in some small way, contributed to the acceptance of others' methods, bringing to Pagans and ceremonial magicians alike what I call "unity through diversity."

Many years ago I had a chance to go to a book signing by one of my favorite authors. She gave a reading from one of her novels, then started to sign books. When I got up to her I apologized. Everyone else had a bright, shiny, new edition of one or more of her books for her to sign. I presented an early edition, yellowing and obviously well read and well worn. Her entire face lit up. "I'm glad to see that somebody actually is reading my book," she told me.

This happened years before *Modern Magick* was even written. I have learned exactly how she feels. I find it amazing when I see a well-worn copy of my book that is filled with notes and comments. I wish I had the time to read all of those comments and see what people had highlighted or underlined. I've heard from many people that their first or second copy of this book was so used that they had to get another. Some have had copies hard bound. For all of this I am grateful.

I am also grateful to all of the people I met at Llewellyn, especially those who helped to make this project a success. I would like to thank Carl and Sandra Weschcke for taking a chance on me and Nancy Mostad for helping to get this through to publication.

And finally, I am most grateful to all of the people who have not only purchased this book, but have used it to help them on their individual paths to spirituality and magick. It is to them that I dedicate the new section of this book, the *Modern Magick* FAQ. I hope you find it as useful as the rest of the book.

Introduction

Twenty-one years ago I was in a period of incredible excitement. In a matter of days I was to have my Bar Mitzvah. Unexpectedly one of the Rabbis on the staff of my temple called me into his office. This Rabbi looked about 90 years old. . . and acted as if he were going on 18. He even wore tennis shoes under his rabbinical robes!

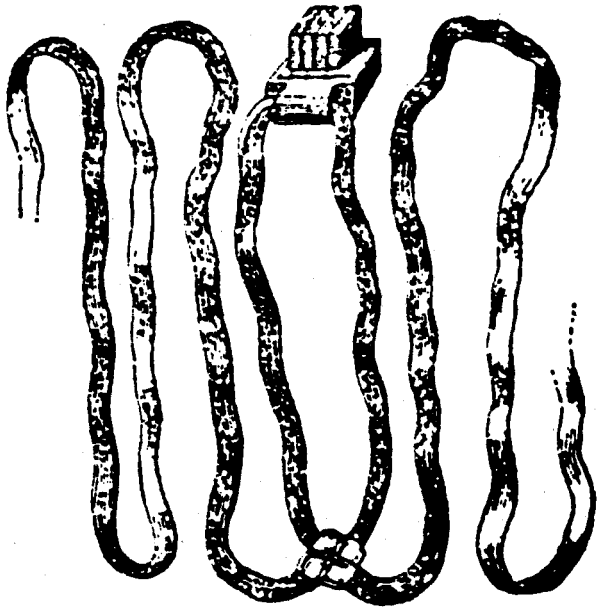
To me, Judaism had been very comfortable. No Hell or Hellfire. No "believe or be damned for eternity." Just love God and follow the "Negative Golden Rule":

Don't do unto others if you
would not have them do the same unto you.

To a scientifically oriented person like myself, this was a nice, safe, almost secular religion—until that old Rabbi called me into his office.

Suddenly I was overwhelmed with foreign information which was an unknown part of my religion. The ends of the *Tallit* (prayer shawl) were supposed to have so many threads of such-and-such colors, and be tied in a certain number of knots. The *Tephillin* (phylactery) for the arm was supposed to have its leather strap wound seven (why seven?) times around the arm (see diagram on the next page). Then it was to be wound around the hand so as to spell out the word "Shadai," a name of God (I thought the name of God was that four-letter word which was never supposed to be pronounced). Suddenly, my safe, logical religion was illogical and no longer safe. I needed to find out the roots of my religion and discover the basis for what appeared foolish. Thus began a search and study which has so far taken over twenty years and has led to the Kabalah and Ritual Magick, and culminates in these lessons which you are now beginning to study.

In those years I have read thousands of books and searched the United States and Western Europe. I have written for occult and New



The Tephillin

Age magazines and papers. I received a B.A. in Philosophy from U.C.L.A., am a Certified Tarot Master, and have an honorary Doctorate in Metaphysics.

The lessons which you are beginning here are not something I have merely dreamed up. I have taught this course dozens of times in the Southern California area to hundreds of students. Each time it was taught I tried to improve and refine it. It was finally published for the first time as a mail-order course. Now those lessons are being published in book form to make it more widely available. You have the great advantage of having the entire course written out for you in far greater detail than any of the notes ever taken by any of my students. I am also able to present far more information than ever before.

I'd like to talk a bit on what this course covers. It is, naturally, on Ritual or Art Magick and the Kabalah: the philosophy behind Magick (and, for that matter, *all* religion, too). It is primarily in the tradition of The Hermetic Order of the Golden Dawn; however, sections will be drawn from many other systems including various Eastern, Pagan

and Crowleyan systems. Some of the topics to be covered include the Tarot, Divination, the history of the Tarot, the Lesser Banishing Ritual of the Pentagram, the Banishing Ritual of the Hexagram, the Middle Pillar Ritual, the Circulation of the Body of Light, the Watchtower Ritual, meditation, the Tree of Life, the Three Pillars, the four Kabalistic Worlds, the history of the Kabalah, Gematria, Notarikon, Temurah, Bible interpretation, talismans, astral traveling, pathworking, healing, *The Keys of Solomon*, magickal rituals which you can design for any purpose, sex magick and much more.

Obviously, this is more than can be covered in the following few hundred pages. After all, there are thousands of books available on these subjects. There are, however, two things you should keep in mind:

1. *Sturgeon's Law.* This law states that 90% of everything is junk. Of those thousands of books, much is repetitive and much more is useless guessing by people who haven't even tried the simplest ritual! This course will leave you with the best of thousands of books, plus over twenty years of personal research and practice.

2. It is *not* the purpose of this book to completely explain all of these topics! The purpose of these pages is to *introduce* you to these ideas so that you can direct yourself in your life-long study of the occult (remember, "occult" means secret, as in "secret wisdom." It does not mean "evil.") This course will, however, give you more correct, immediately useful information on the Kabalah and Ritual Magick than any other single book or course presently in print. If you never read another book on Magick, you will have everything you need to be a powerful, successful magician from the contents of this book.

I'd like to talk now about the Golden Dawn. At the time when this magickal lodge formed in the late 1880's, there were few really good books available on either Magick or the Kabalah. Most of the really good books on these subjects which exist today were written by members of the Golden Dawn, people who were associated with members, or people who knowingly or unknowingly were influenced by this group. These people include MacGregor Mathers, Aleister Crowley, Dr. F.I. Regardie, A.E. Waite, H.P. Blavatsky, Dion Fortune, P.F. Case, and many others. Much of this course is derived from their writings, virtually millions of words presented here for the first time in an easy-to-follow, practical system of wisdom, development and magick.

Many magickal rituals will be given in these lessons for you to practice. These should aid you in your psychic and magickal development. However, even though thousands of people throughout history have successfully shown their proficiency in magickal techniques, quite frankly I cannot guarantee your success. This is because the ability to perform Magick successfully is dependent upon what *you* put into it. Many people, however, have told me of their great successes using the traditional techniques given in these pages.

The best way to use this book is to go through it, page by page, studying each of the ideas and practicing each of the techniques as they come up. Let me make clear at the outset that this course will *not* teach "Black Magick." You will *not* be required to do anything contrary to your moral or ethical values. You will *not* be "summoning up" any demons, devils or evil entities.

Some people who are Pagans, Wiccans or Witches frequently criticize those who claim to be Ceremonial Magicians by saying that all they do is talk and read. They claim that "Magicians don't do much Magick." Unfortunately, I find myself in total agreement with them. But if you follow the instructions on the following pages, step by step, you will be that unique and rare individual—a *practicing* Ritual Magician.

—Donald Michael Kraig

L·e·s·s·o·n

1

GETTING STARTED

I want to start by telling you that all of the "fairy tales" and stories about the powers of wizards, Witches and magicians are *true!* But, unfortunately, only in part. However, it is possible to create spells to bring yourself money, love, wisdom, contentment and more.

You must understand, though, that unlike the magick in fairy tales and in movies, most real magick does *not* occur instantaneously. As an example, if you worked a ritual to bring you money, it may take a week or two for the money to arrive. When it does arrive, it would come only by natural means. But, if you properly perform your ritual, *come it must!*

No one can give you magickal powers.
You have to earn them.
There is only one way to do this:
Practice! Practice! Practice!

You should also keep a record of your practices, experiences, thoughts and dreams. This should be done in two separate records or diaries.

THE DREAM DIARY

Starting right now, today, you should start keeping a diary of your dreams. When you dream (and everybody does dream), one of four things may occur:

1. *Astral Work.* When doing astral work, you are learning lessons

toward your spiritual, psychical and magickal development as well as practicing these lessons. This occurs on what is called the "astral plane." You will learn more about the Kabalistic and magickal interpretation of the astral plane in later lessons.

2. *Psychological Messages.* Many times your subconscious needs to tell your conscious something, but your conscious refuses to listen! In some dreams the subconscious sends a message, in symbols, to the conscious. This is a basis for Freudian analysis.

3. *Play.* The mind, at rest, may wander aimlessly and meaninglessly, sending any sort of beautiful or bizarre pictures to your conscious.

4. *A combination of the above.*

If you have never kept a diary of your dreams, you will find that it is easy. Simply get a pad of paper and leave it with a pencil or pen by your bed at night. When you first wake up in the morning, *write down what you remember.* If you remember nothing, the entry in your diary may read: "I did not choose to remember my dreams," and that is okay. At first you may only remember a small amount, perhaps only one event or feeling. Within a month of steady practice, you will have trouble keeping your entries to less than a page.

Also, obtain a nice blank book or binder with blank paper into which you should transfer your abbreviated notes from the bedside pad. Unless your handwriting is very legible, print your entry from the pad of paper by your bed into the new book. This will take a little longer, but in years to come it will be much easier to read. Be sure to date each entry.

In the previous paragraph you will note that I talked about reading the diary in years to come. This overview attitude is quite important. Do not, at this point, try to analyze each dream. Chances are you will not be able at this time to tell which of the four types of dreams mentioned earlier you are having. Instead, look for repeated images or changes you have had in recurring dreams. Please, please, please stay away from all of those ridiculous "meanings of your dreams" books!

Let me give you an example of how this diary can be important for you. One of my students had frequent dreams of being chased by soldiers and running and hiding. She had dreams such as these several times a month, and would wake up in a cold sweat, terrified.

For her, the dream was a version of events which actually happened to her in her early life.

But after practicing some of the protection rituals from these lessons, her dreams, she told me, began to change. She no longer would hide and almost be discovered and raped. Instead, she would make her escape. For her, an old mental block which manifested in a fear of men and sex was broken down. Her relationship with her boyfriend improved as she felt more secure. This was represented by the change in her recurring dream. Similarly, you may be able to see positive changes occur in your life by being able to observe the changes in your dreams over time.

THE RITUAL DIARY

Starting later in this lesson you will be given rituals to perform at least once daily. They should never take more than half an hour while you are learning them, and much less time when they are memorized. In another book you should keep a ritual diary. On the following page is a suggested format for your diary, and you may wish to make copies of this page and place them in a binder, then simply fill one out each day.

All of the data listed is important, and you should not leave out any aspect for each of your entries. In the future you will be able to see what conditions give you the greatest success when doing magick. Some people are most successful when they are happy and it is a warm night. Others have their greatest success when they are depressed and it is raining. Together, your ritual diary and dream diary become your own personal secret magickal text which is really only good for you.

By Phase of Moon, I mean Full, Waning or Waxing. This information can be obtained from a local paper or astrological calendar.* By Weather Conditions, I mean rainy, cloudy, hot, muggy, warm, cold, etc. By Emotions, I mean happy, sad, depressed, etc. By Performance, I mean was it done well? fair? poorly? etc. By Results, I mean how do you feel? What did you experience? etc. You may also want to add comments to this section at a later date, in which case you should date the addition.

---

* See *Llewellyn's Moon Sign Book* or *Astrological Calendar.*

DATE: **DAY:** **TIME:**

Phase of Moon:

Weather Conditions:

Emotions:

Physical Condition:

Name of Rituals Performed:

Performance:

Results:

Oh, one last thing about rituals at this time. No, you should not do the ritual seven times in one day and forget doing them for the rest of the week. You may do them more often than once a day, but you should do them at least once every day.

As a result of giving these lessons many times, I realize that some of you will do no more than read this book. Many more people study occultism than practice it. If you are really interested in learning how to do magick, I strongly suggest that before the seventh or eighth lesson you read at least one other book. Many books will be suggested in the bibliography which follows each lesson. You may select any of those books, or you may choose any book concerned with the Kabalah, the Tarot or Magick. The purpose of this is twofold:

1. So you get a slightly different view of the subject matter. I make no claim to being a guru or divine master. Studying the same subjects from a different point of view will be good for you.
2. So you can get a more in-depth study of a particular subject which interests you.

You do not need to buy a book. You can get it from the library, borrow it from a friend, or even pick one from your personal collection of books. In fact, it could be a book you have already read. It would be a good idea to keep a record of your readings, too. List the book's title and author, the date you completed it, and any comments you may have on the book.

Now, before giving you your first ritual, I want to tell you about the one thing which you should have in order to gain the most from this book: a Tarot deck. While this is not primarily a course in the Tarot, the Tarot does play a very important part in the study—a part not limited to "giving readings."

The best decks for use in this course are:
The Golden Dawn Tarot
The B.O.T.A. Tarot
The Hermetic Tarot

Acceptable decks for this course include:
The Rider-Waite (or Albano Waite) Tarot
Tarot decks based on the Rider Waite, such as:
Aquarian Tarot, Morgan-Greer Tarot, Royal Fez Moroccan Tarot, and many others.

Earlier Tarot decks (such as the IJJ Swiss deck) which are "standard," having 22 Major Arcana cards and 56 Minor Arcana cards for a total of 78 cards.

Decks *not acceptable* for this course include:

The Crowley Thoth deck, which is an excellent deck but too complex in symbolism for beginners. If you are not a beginner in working with the Tarot and you really like the Thoth deck, go ahead and use it. If you are not familiar with this deck, avoid it for now.

Under no circumstances should you use a "non-standard" deck; that is, a deck with more or less than 78 cards as described above. This would include the Secret Dakini Oracle, I Ching cards, Gypsy Witch fortunetelling cards, and many others. This is not to say that these decks are bad or wrong, only that they do not go with these lessons.

Tarot decks can be purchased at most major bookstores; however I suggest that you patronize metaphysical bookstores or occult supply shops.* The people who work there are generally far more knowledgeable, friendly and helpful than those at a general bookstore.

On the next page is your first ritual. Remember, it should be practiced at least once a day. You may have learned the ritual elsewhere. Many groups, organizations and even doctors and psychological therapists teach forms of it. But although it is simple, do not underestimate its importance! Walking seems simple now, but it was very difficult for you to learn—and you had to learn it before you could learn to run. This ritual will be used to prepare for every magickal ritual in this entire course.

* Most of these decks are available from Llewellyn Publications.

THE RELAXATION RITUAL

STEP ONE. Sit or lay in a place where you will not be disturbed for at least five minutes. Remember to unplug the telephone. Get comfortable. If you are sitting, your back should be straight. Whether sitting or lying down, your legs and arms should not be crossed. If sitting, rest your hands, palms down, in your lap. Your eyes should be closed.

STEP TWO. Visualize a golden ball of beautiful, warm light surrounding your feet. If you cannot "see" the ball of light when you visualize it, that is okay. Just *know* that it is there. Truly know that if your powers of visualization were different you would be able to see it. The ball of golden warm light always brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

STEP THREE. Now allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

STEP FOUR. Stay in this state of deep relaxation for a few moments. Know that you can return to this state whenever you like simply by doing the relaxation ritual. If you are having trouble sleeping, try this ritual when you lay down at night instead of suffering or taking dangerous pills. Be at one with yourself.

STEP FIVE. When you are ready to come out of this state of deep relaxation, take three deep breaths and feel fresh life and energy coming into your body with each breath. Be sure to record your experience in your ritual diary.

Now, before going further, spend a few days getting used to keeping your diaries, doing the ritual and obtaining a Tarot deck if you do not already have one. A few of my students have related to me that someone told them that the only way to get a Tarot deck is to have a friend give it to you. This is utter nonsense. Find a deck you like and buy it if you do not have one at present.

WHAT IS MAGICK?

In the first few pages we have already covered a great deal of material. We discussed dreams, ritual work, gave you a ritual to do daily, and told you how to keep a record of your work. This was to get you started on *Practical Work* as opposed to theoretical knowledge. The assumption was made, however, that you have a basic idea of exactly what magick is. But your definition may not be the same as mine, so let us now try to come to a workable definition of magick.

According to the famous occultist Aleister Crowley, magick is "the Science and Art of causing Change to occur in conformity with Will." Crowley was a member of the famous Hermetic Order of the Golden Dawn, which was mentioned earlier. Another member of the Golden Dawn was Dion Fortune. Her definition of magick was the same as Crowley's, except that she considered the "change" to be a change in consciousness (Note: Fortune was a lay psychologist with several books on psychology to her credit under her real name, Violet Firth).

But what exactly do these definitions mean? Let's say that you do a magickal ritual to get fifty dollars. It, therefore, is your "Will" to get the money. You go out for a walk, and although when walking it is your habit to go right at a particular street corner, something makes you decide to turn to the left. A block down this street you meet an old friend who returns the fifty dollars you had loaned him several months ago.

What made you turn left? According to Crowley's definition, your magickal ritual would have caused some change in the physical world which resulted in your turning in an unusual direction. Perhaps it was a smell, or a telepathic message from your friend or from a higher entity telling you to "turn left!" If you ascribe to Dion Fortune's definition, then you would say that your ritual made a change in your consciousness which gave you the information to turn to the left instead of the right.

In either case, three things are apparent:

1. No matter which definition you use, the actual result is the same.

2. The result functions *as if* there had been a change in the physical world, regardless of whether there had been a change in the physical world or just a change in your consciousness.

3. Magick works.

Unfortunately, either definition is still too broad. If you cause a change in conformity with Will and call it "magick," then almost anything you do is a magickal act. If it is your will to open a door, then you turn the knob and open the door, by the above definitions you have done a magickal act. In fact, Crowley (his name rhymes with "holy") says that "every intentional act is a Magickal Act." If you follow his line of reasoning there is a great deal of validity in what he says, although it is not what we are seeking at this time. We need to make the definition of magick a bit longer: *Magick is the science and art of causing change (in consciousness) to occur in conformity with will, using means not currently understood by traditional Western science.*

We have added the idea that the magick is accomplished by some means not known by modern science. A ritual which causes something to occur does not make sense to current Western scientific thought. Therefore, "scientists" are inclined to think that real magick, since it doesn't fit into their world view, is nothing more than supernatural hokum. But, *magick is not supernatural.*

If our entire universe came about either as the creation of an intelligent being or beings, or merely as the result of chance events, we still must come to the same conclusion: everything in the universe is natural! Some ancient cultures considered the apparent rise and fall of the Sun to be a supernatural event. As time passed, it was discovered that the seeming rise and fall of the Sun was, in fact, a natural event, caused by the rotation of the Earth.

I am firmly convinced that one day magick will be understood in Western scientific terms. History proves this. Reading, writing, mathematics, astronomy, chemistry, medicine, physics and more were all at one time deep occult secrets. Today, many of these things are taught to children before they begin school. The occultism of the past becomes the science of the future. Arthur C. Clarke, the famous science fiction writer and author of *2001: A Space Odyssey,* said that any sufficiently

advanced technology will appear to be magick to those with lesser technologies. I totally concur.

In a sense, then, you are now a scientist of the future. That is why you should follow what is called "the scientific method." This method tries to control all variables in experiments and keeps accurate records of those experiments. This is why your diary is so important. It will show how variables (weather, emotions, etc.) affect your experiments (rituals). I cannot overstress the importance of keeping your magickal and dream diaries.

We now have a definition of magick which is far more specific than either Crowley's or Fortune's. Since the results are the same, by the way, I will be dropping Fortune's "in consciousness" from the definition. But the definition we have so far is still not precise enough for our purposes. We have to add to our definition the goal or result of the magick.

I divide magick into three categories. It is important to note that these categories are used in this book. Other people differ as to their definition of the different types of magick. Some use fewer categories, others more. Here are the descriptions of each category.

White Magick. In Eastern cultures, White Magick is known as yoga. When most people speak of yoga, what they really mean is Hatha Yoga. Hatha Yoga involves the stretching of the body in order to prepare it for true yoga. The word "yoga" comes from the Sanskrit root *yug* which means yoke or union. This "union" of true yoga is where you unite with, or yoke yourself to, your higher self or with God. White Magick, sometimes called mysticism, is the yoga of the West. It has a variety of names including cosmic consciousness, the Knowledge and Conversation of your Holy Guardian Angel, realization of Self, and more. We will use the expression used by the Golden Dawn, which gives us the following definition of White Magick:

> *White Magick is the science and art of causing change to occur in conformity with will, using means not currently understood by traditional Western science, for the purpose of obtaining the Knowledge and Conversation of your Holy Guardian Angel.*

Black Magick. This category of magick has an easy definition which needs little or no explanation:

> *Black Magick is the science and art of causing change to occur in conformity with will, using means not currently understood by*

traditional Western science, for the purpose of causing either physical or non-physical harm to yourself or others, and is done either consciously or unconsciously.

I will be discussing Black Magick only from the standpoint of how to avoid accidentally (or purposely) becoming a black magick practitioner.

Grey Magick. Grey is a mixture of white and black. Grey Magick an become either white or black (or remain grey) as we shall see. Here is the definition:

Grey Magick is the science and art of causing change to occur in conformity with will, using means not currently understood by traditional Western science, for the purpose of causing either physical or non-physical good to yourself or others, and is done either consciously or unconsciously.

Let us say that you do a spell to help a friend regain her health. By definition, this is Grey Magick because you are doing something for the physical good of another person. However, because you did the Grey Magick to help another, you end up feeling that you are closer to Divinity, closer to the Knowledge and Conversation of your Holy Guardian Angel. Thus, it is also White Magick.

On the other hand, let us say that you did a ritual to obtain a thousand dollars. Unlike some philosophies, the traditions of magick hold that *there is nothing wrong with using magickal abilities to advance yourself in this world.* Yes, it is perfectly fine to use your magickal abilities and knowledge to get ahead on this physical plane, to get money, friends, love and fame. But. . . let us assume that after doing your ritual to obtain the thousand dollars your uncle dies in a car crash and leaves you a thousand dollars in his will. Yes, you have attained your end, but you have done it using Black Magick; you have indirectly (or perhaps we could say directly) killed a person.

Some of you may even be thinking now, "Well, so what? I got the money I wanted." Yes, this is true. But there is always a price to pay. "As you sow, so shall ye reap." If you have caused evil, if you have been a source of spiritual darkness, it will surely return to you. In many Wiccan traditions it is believed that what you do will return to you three-fold. Those doing Black Magick always have a heavy price to pay.

I have a friend named Robin who used to be a Satanist and a black magician. She told me that she could always tell when a curse or black magick spell she had worked had come to fruition because something unfortunate would happen to her! This is not meant to be a lecture telling you that you should never do Black Magick. Rather, it is intended to show you what to expect if you try. Just as there is a law of gravity, so too is there a an inviolable law of what is called in the East, Karma, and by Kabalists Tikune (pronounced tee-koon). Put out good and you will receive good. Put out evil, even unintentionally, and evil is what you will get. Such is the law.

So how can you avoid falling into the pit of the black magician? First, by practicing White Magick. This is why the first part of this course is only involved in teaching White Magick. Do not ignore this work, as this course is cumulative. Your development as a powerful (grey) magician and what happens in the future in this course is dependent upon what you are doing now. Second, before doing any Grey Magick you should always do a divination to determine the effect and the outcome of your magick. This is a reason why learning the Tarot or some other divinatory system is important.

On the following pages you will discover meanings of the 22 Major Arcana cards of the Tarot. An "R" is followed by the meaning of the card if it appears reversed (the picture is upside down) to you. There are no such things as the "True Meanings" of the cards. The meanings here are based upon the teachings of the occultists and Kabalists A.E. Waite and S.L. MacGregor Mathers.

For the next few days you should become familiar with the deck and the definitions given here for the Major Arcana. For the time being, ignore any instruction books on the Tarot which you may have or which were included with the deck. Later, you can add to the system given here from information learned elsewhere. Using the cards for divination purposes will be explained in the next part of this lesson.

In the meantime, continue your diaries and the relaxation ritual, but after that ritual add the following:

THE TAROT CONTEMPLATION RITUAL

STEP ONE. Remove the 22 cards of the Major Arcana. Take from the 22 cards (which should be numbered from 0 to 21) the cards numbered 6, 7, 10, 13, 15, and 18. These will not be used at this time, so put them with the remainder of the deck. Keep the remaining cards of the Major Arcana with you while you perform the relaxation ritual.

STEP TWO. Immediately after completing the relaxation ritual, take the 16 cards which remain from the Major Arcana and mix them up (shuffle them) in any manner you desire until you feel it is time to stop.

STEP THREE. Select any one card and look at the picture on it for no more than three minutes.

STEP FOUR. Take three deep breaths and the Tarot contemplation ritual is complete.

STEP FIVE. Record the card name and number in your magickal diary. Also record any feelings, sensations or ideas you received while looking at (contemplating) the card.

TAROT DIVINATORY MEANINGS—THE MAJOR ARCANA

0 FOOL: Folly, foolishness, extravagance. (R) Hesitation, carelessness, trouble from ignoring foolishness.

1 MAGICIAN: Skills, will power, self-confidence. (R) Wrong use of same, conceit, lack of skill.

2 HIGH PRIESTESS: Science, education, knowledge. (R) Ignorance, superficial knowledge.

3 EMPRESS: Fruitfulness, action, creativity. (R) Inaction due to vacillation, losing power.

4 EMPEROR: Power, effectiveness, reason. (R) Immature emotions, obstructions to plans.

5 HIEROPHANT: Mercy and goodness, a person who shows these qualities. (R) Overkindness, weakness.

6 LOVERS: A test which you will pass, a new love. (R) A failed test, lost love.

7 CHARIOT: Triumph, overcoming obstacles. (R) Defeat, obstacles overcome you.

8 STRENGTH: Spiritual power. (R) Physical power.

9 HERMIT: Caution or spiritual advancement. (R) Fear, overly cautious, unwise acts.

10 WHEEL OF FORTUNE: Good fortune, success, luck. (R) Bad luck, ill fortune.

11 JUSTICE: Balance, justice, equilibrium. (R) Imbalance, bigotry, bias.

12 HANGED MAN: Wisdom as a result of self-sacrifice. (R) Selfishness, trying to fit in with the crowd.

13 DEATH: An evolutionary change or transformation. (R) Stagnation.

14 TEMPERANCE: Combine or unite seemingly unlike things, moderation. (R) Clashing interests.

15 DEVIL: Something must happen, but in the long run it is for the good. (R) Something must happen, but for evil.

16 TOWER: Ruin, catastrophe, disruption. (R) The same, but to a lesser degree.

17 STAR: Hope and a bright future. (R) Expectations disappointed, barrenness.

18 MOON: Deception, hidden enemies. (R) Deceptions only slight.

19 SUN: Happiness and contentment. (R) The same, but to a lesser degree.

20 JUDGEMENT: Renewal, rebirths. (R) Setbacks and delays.

21 UNIVERSE: Assured success, completion. (R) Failure, inertia, evil reward.

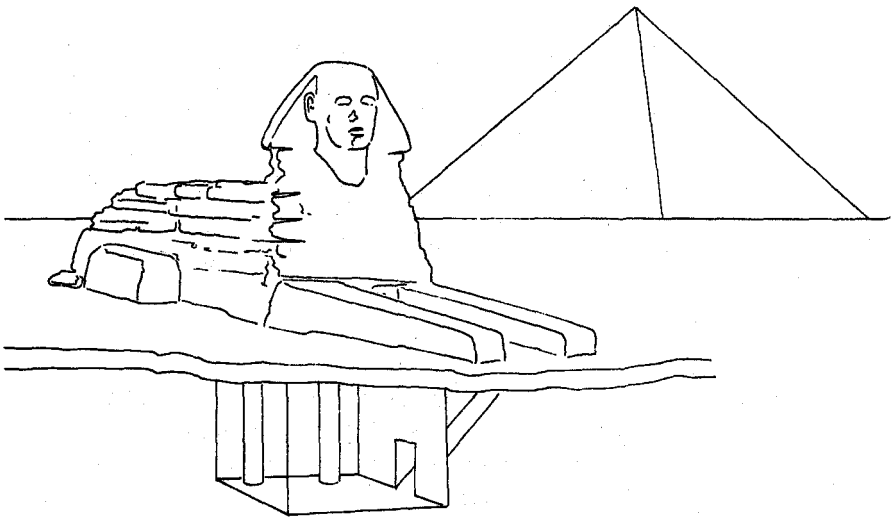
PART TWO

In this part I will be discussing the history of the Tarot and how to do a divination using the Tarot. Remember, becoming proficient in a divination system is necessary to prevent Grey Magick from becoming Black Magick. That is why this study is very important.

First, though, you might wonder why you should study the Tarot and not some other system. Perhaps you are already familiar with the Yi King (I Ching) or crystal gazing or astrological prediction. All of these systems, in fact, are excellent. Aleister Crowley used the Yi King far more often than the Tarot. But as you will see, in this book we will be using the Tarot for reasons other than just divinatory purposes. And it is my belief that the more you use the Tarot in any way, the more easily you will become proficient in its use in all ways.

You perhaps have heard the expression "World View." The idea behind this expression is that you can have an underlying viewpoint which gives you a way to understand how people, our world and the universe function and interrelate. Some people have a world view based upon politics, religion or various psychological doctrines. Ritual magicians usually have their world view based upon the Kabalah and the Tarot. Thus, the Tarot is already in one of the first rituals given here. As this book progresses, you will see that it plays even more important parts in ritual magick.

There are actually two histories of the Tarot. One is factual, the other is made up of unproven and sometimes absurd theories. One of these unproven theories attributes an Egyptian heritage to the Tarot. A story of the Egyptian theory has it that Thoth, the god who functioned as the scribe to the other Egyptian gods, gave 22 pictures which illustrated great wisdom to the ancient temple mystery cult of Egypt. These pictures were hung on pillars in a temple underneath and be-



tween the legs of the famous Sphinx near the Great Pyramid of Cheops (Khufu). An initiate into the mysteries would be led between the pillars and would have the meanings of the pictures explained to him by the initiator. From there the initiate would go via an underground passageway to the Great Pyramid wherein he would receive full initiation. Unfortunately, there is no proof that this exact type of initiation ever took place.

Another story has it that a group of wise scholars, knowing that the famous library of Alexandria was going to be destroyed, met in the city of Fez, Morocco, to decide what to do. Some versions of this story say that the meeting was held after the destruction. One version of this story continues by saying that these scholars came from many lands and did not have a common language. Scholar-artists created a symbolic language with which they could communicate. The Tarot is a descendant of that artwork. Another version says that the wise men decided to make one great book containing all of the important wisdom of the world which otherwise would be lost in the destruction of the library. In order that this great book would not also be destroyed, they decided to keep it hidden in the form of a gambling game, realizing that although humanity's search for wisdom might die, its thirst for quick gain and its lower nature would never disappear. Thus, according to these stories, was the Tarot born.

Again, there is no proof that any of these stories is in any way factual.

There are many other stories as to where the Tarot cards may have come. Some versions say that the Tarot was brought out of Egypt by the Gypsies. Note that the word "Gypsy" is derived from the word "Egyptian." Other stories, which do have a bit of possibility to them, have the Tarot developing out of gaming or fortune-telling systems from India or China. There is, however, no proof that any of these stories are true.

We do have historical records of the following facts:

1. The first mention of the Tarot was made in 1332 by Alphonse XI, king of Leon and Castile. He banned them along with other gambling games.
2. In 1337, Johannes, a German monk, wrote that they "could be used to teach morality."
3. In 1392, Charles VI of France bought three sets of the Major Arcana from a man named Grigonneur.
4. By the 1400s, the Italian version, known as the *Tarocchino*, had over 100 cards including the Zodiac and the so-called Christian virtues.

Thus, the early 14th century is the earliest we can positively date the beginning of the Tarot. At that time, as now, there was a great deal of non-standardization. At least one deck had over 140 cards! Tarot decks were used for gambling and instruction of the young (especially those who had not been taught how to read), but by the 1800s, the Tarot was used almost exclusively for fortunetelling. Most decks used at this time were based upon the deck of Charles VI, now known as the Grigonneur deck. One variation of this deck is the Visconti pack; another is the Marseilles Tarot.

The Golden Dawn made extensive use of the Tarot, and as already mentioned, we will be learning some of the more esoteric uses of the Tarot later in this book. A.E. Waite and Pamela Coleman Smith, both members of the Golden Dawn, designed what is today's most popular deck, the so-called Rider-Waite Tarot. When it was first released in 1910, it caught on very quickly because it marked the first time that a Tarot deck had been simultaneously published with a book explaining how to use the deck. In this instance, the book was Waite's *Pictorial Key to the Tarot*. Of all of Waite's ponderously written tomes, this is the easiest to read.

The "correct" version of the Tarot (their *own* version) was considered to be an important secret of the Golden dawn. Waite, who had taken solemn vows not to reveal the inner secrets of the Golden Dawn, kept his word. Many of his cards are designed with incorrect symbolism (compared to the Golden Dawn version) in order to fool the uninitiated.

Today, there are many decks based upon Waite's designs. More "original decks" (which are actually based on Waite's and Smith's art) are popping up almost every day. And all of these decks, according to the Golden Dawn tradition, are symbolically wrong. However, because of their massive use and popularity, they have developed a validity of their own, different though it may be from the Golden Dawn tradition.

Other members of the Golden Dawn who designed Tarot decks include Aleister Crowley (Thoth deck), who mixed the Golden Dawn ideas with his own system of Egyptian, Sumerian and Tantric occultism (plus a good dose of perverse humor), and Paul Foster Case. Case's B.O.T.A. deck, which gives a version that seems halfway between the Golden Dawn deck and Waite's deck, was the first public revelation of the Golden Dawn attributions of the Hebrew alphabet with the Major Arcana cards.

A few years ago a deck came out called the Golden Dawn deck. Although it is the deck recommended for this course, I would like to point out that the artist, Wang, made some glaring errors and omissions. There is not enough space to list them here, but if you are interested in discovering the errors, I suggest comparing Wang's designs with the descriptions as printed in Regardie's book, *The Golden Dawn*. Still, it is the most symbolically correct deck (in a Golden Dawn sense) on the market.

I know some people who claim to be occultists and who collect tarot decks. Their collection, in fact, is their only claim to knowing about the occult. But some decks which they collect are so distant from anything which could be called "metaphysical" that I wonder about their brand of occultism. One deck I saw has each card drawn by a different artist. Even though it is based on Waite's deck, it gets so silly that it even uses popular cartoon characters on them! Another deck, called the Tarot of the Witches, (certainly an insult to most if not all Witches) was designed for a James Bond movie.

In summary, there is no proof that the Tarot came from a single ancient source in Egypt, China, India or anyplace else. That they were first introduced into Europe in the early 14th century is known, but where they originally came from is one of the great unprovable (at this time) mysteries of the universe.

Now, I would like to give my unprovable guess as to how the cards developed. It is known that both India and China did have gaming systems which, to a minor extent, resembled a pack of cards. Although unprovable, I maintain that it is likely that a traveler going from one of those countries to the Middle East, or perhaps a trader from the Middle East who went to India or China, somehow left one of these systems, or a version of it, in one of the Middle Eastern countries. Then, during one of the Crusades, a knight brought back one of these proto-decks and gave it to his lord or king.

Next, that lord or king, in a display of egotistical vanity ("I've got something you don't have!") showed it to a peer, another lord or king. That second person decided to have it duplicated. Or, in a similar manner, the artist of one lord showed it to the artist of another lord, and the second artist either made a direct copy or made a version from memory. Moving from lord to lord, from king to king, the Tarot evolved.

There were, at that time, artist guilds which, like masons, may have included some form of mystical knowledge. Certainly many artists then, before then, and now were interested in the relationship between humanity and the divine. One of these artists could have added some mysticism in the Tarot art, and another could have added more. This progressed until we have the Tarot as it exists today.

But the most important question is, "Does it matter where or how the Tarot developed?" To this there must be a loud "NO!" in answer, for the tarot's use as a powerful mystical and magickal tool has been proven over the past several centuries.

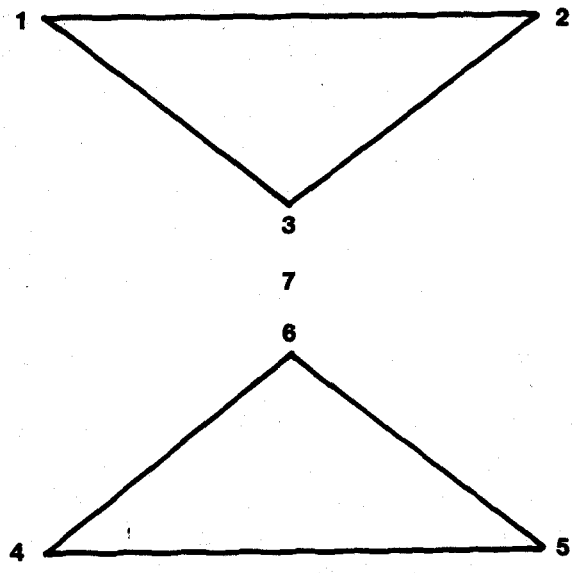
It is important to understand the difference between fortunetelling and divination. Fortunetelling says that something *must* happen. Divination, such as with the Tarot cards, never says what must happen, it only indicates what will probably happen if you continue on the path you are currently traversing.

According to this view, you have the freedom to insure something happens or prevent it from occurring. You have free will and the choice is always up to you. Fortunetelling would say that, as an exam-

ple, you will have an accident on a boat on a specific date. Divination would tell you that a boat trip at that time could cause problems, and you are advised to stay away from boats. You can then either avoid the boat trip or be extra careful when on the boat. Fortunetelling says you have no choice; you will be on a boat at that time and you will have an accident. Divination says you have free will: you can move to the desert, or at least you can stay away from boats. In this book we strongly affirm free will, not predestination.

There is another reason, a very practical reason, for doing divination and not fortunetelling. In many states, counties and cities, fortunetelling for money is not legal. If you decide to become involved with giving readings for people and intend to charge for them, I advise calling what you are doing psychological counseling, divination or, if you obtain a ministerial certificate, spiritual or religious counseling.

On the following pages I will give a method for doing a divination using just the major arcana cards. I will note here that a good reading can be given using only these 22 cards. They tend to represent changing forces rather than the more static forces represented by the minor arcana. Using the minor arcana can give more detail, but using just the major arcana can give you more information on how things are changing or will change in your life.



The Split Hexagram Spread

In the diagram can be seen two triangles (the "split hexagram") with an extra card between them. The upper triangle represents spiritual forces being brought down to a physical plane. The lower triangle shows conscious and unconscious desires and what is truly wanted or needed. The card in the center represents the final outcome of the matter under question. Here are step-by-step instructions on how to use this Tarot "spread" (layout) to determine the outcome of Grey Magick. This reading may be used for many purposes.

1. Set up the major arcana cards in a packet so that they are all facing one direction in numerical order. If they are face down they should have the card entitled The Fool at the top of the pack. The 21 card, the Universe (or World), should be at the bottom.
2. Now, formulate your question. It should be in the style of, "What will be the outcome if I use magick to _____?" Do *not* ask the cards, "Should I do such-and-such?" as this puts the responsibility for your actions on the cards rather than on you. You should be seeking advice, not asking a pseudo-mommy for instructions.
3. While concentrating on your question, mix up the cards in any manner or fashion you desire. Continue to do so until you get a "feeling" that it is time to stop. Make sure that some of the cards are mixed end for end, too.
4. Cut the cards into three piles to your left. Pick up the piles from right to left.
5. Lay the cards, face down, on your table in the order shown in the diagram. The first three cards make up the upper, downward pointing triangle. Cards 4, 5 and 6 make up the lower, upward pointing triangle. The 7th cards goes in the middle, between the two triangles.
6. Turn over cards in the positions 1 and 2. Both positions represent *unknown spiritual influences.* Card 2 will have a stronger effect on you than does card 1. Interpret these two cards.
7. Turn over the card in position 3. This represents *spiritual advice for the matter.* Interpret this card.

8. Turn over card 4. This card represents your *unconscious desires* in the matter. You may find that your real inner reason has no relation to your outer reason. Interpret this card.

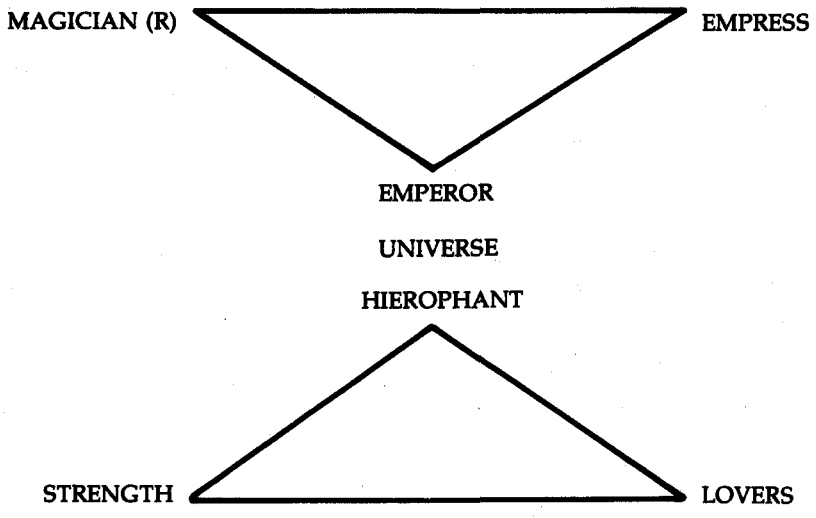
9. Turn over card 5. This card represents your *conscious desires* in the matter. Interpret this card.

10. Now turn over card 6. This card will indicate *practical advice* in the matter. It may suggest changing your focus in order to achieve what you really want. It may advise you to go ahead or abandon the project. Of course, whether you continue with the project or not is up to you.

11. Turn over card 7. This is the *final outcome* if you go ahead at this time. Even if the reading so far has been positive, the outcome may be negative. This is because there may be other considerations which this short reading does not take into account. The Split Hexagram spread is a quick and easy method, but it is not intended to be totally and fully complete. It should be enough, however, to get you through the course of lessons in this book.

Let's look now at a sample reading:

I mix up the cards while thinking, "What will be the outcome if I use magick to bring a new love into my life?" After cutting the cards and laying the spread, the cards are as follows:



My interpretation is as follows:

Cards 1 and 2 indicate that this act would lead to great creativity (Empress) even though it could be seen as a wrongful use of magickal abilities (Magician (R)).

Card 3 indicates that it could lead to power and effectiveness (Emperor).

Card 4 indicates that inwardly I seek spiritual power more than just a sex partner (Strength).

Consciously, as card 5 indicates, I really do want a new love relationship (Lovers).

Card 6 gives me the practical advice that magick alone will not be enough to keep a good relationship, and that I must show mercy and goodness (Hierophant).

The Final Outcome, according to card 7, is that if I follow the advice given here, especially in card 6, my success in this matter is assured (Universe).

I would add to this interpretation that as card 6 indicates, I do not just need anybody; rather, I need someone who would enhance my spiritual practices.

The only way to learn the Tarot is to use it constantly. Try memorizing the meanings of the cards, one card per day. Also try giving yourself small readings on a daily basis. However, don't count on the accurateness for at least a month. You were probably not too "accurate" when you first learned to ride a bicycle or drive a car. Be sure to also continue with the Tarot Contemplation Ritual. Doing a reading or a ritual does not overcome the need for doing both.

For the purpose of this course, only the major arcana is important. You will learn more of its importance later. But it is necessary to say a few words about the minor arcana here. For giving general readings to yourself and others, the minor arcana should be brought in, especially for in-depth readings. Since the minor arcana does not play an intrinsic role in this book's study of magick, the minor arcana will be left to other authors.

After studying and practicing the system explained here for at least *two* months, feel free to study the Tarot on your own. I would add that there is no ultimate, correct meaning for each card. Thus different authors may give different meanings to the same card. Use their ideas to add to what you have learned here. Some suggested books on the Tarot are listed in this lesson's bibliography.

PART THREE

The High Magickal Art is by nature different from certain aspects of other so-called "primitive" forms of magick as practiced by those involved in Witchcraft, Wicca, Voodoo, Brujeria, etc. The word "primitive" is not meant to insult followers of those or similar traditions any more than calling somebody such as Grandma Moses a "primitive artist" is insulting. Rather, it infers older styles and simpler ways. Many people I know who are involved in Wicca and Witchcraft are proud that their tradition is both old and simple.

But the very simplicity of these styles of magick has led to numerous books of spells and incantations, designed for the masses, which are, to a large extent, useless. The number of such books directly related to the Kabalistic Ceremonial Magickal Art are small in number.

One of the big differences is that for many of the "primitive" techniques, all that seems to be necessary is the saying of a brief incantation and the ritual manipulation of a few objects: burning a candle, making a Voodoo *vêvê* and so forth. Sometimes the spells become mutilated over time so that the meanings of the original words become lost and the spell becomes nothing but sounds without any sense. Although this has also happened to some extent with ceremonial magick, a true magician always knows the exact meaning of every word and action of a ritual. This is why so much training, study and practice goes into the making of a magician.

The actual instructions for doing the next ritual which you will learn, The Lesser Banishing Ritual of the Pentagram, will be given in the next lesson. Now, at this point there are probably some of you reading this who are groaning and thinking, "But I learned that ritual years ago! Besides, it's so simple." Well, if you think it is simple, you have never done it correctly and with full knowledge of the ritual. It is a basic ritual, but it is not simple. It is short and easy to memorize, but not simple.

According to my dictionary, the word "basic" means "something which forms a base, like a basic ingredient; something that is fundamental." I cannot overstress the fundamental nature of this ritual and how its practice will change your life and improve your psychic and magickal abilities. I have been doing it at least once daily for almost ten years, and I have no desire to stop. It is a basic, short ritual that is necessary to your development as a true Ceremonial Magician.

There are three reasons for doing this ritual. The most important, yet most ethereal, is to *Know Yourself.* You will learn if you have the strength of will to stick to doing a ritual of this sort on a daily basis. You will develop a different feeling about yourself and your relationship to others and the world around you. It will affect you in many positive but subtle ways.

Secondly, it will expand your aura. This will cause others to like you and respect you more and come to you for comfort. You will realize that this is occurring when people start asking you questions like, "Is that a new dress? Did you lose some weight? Did you get your hair cut?" even though the dress was old, your hair is the same and you haven't lost an ounce. Most people can subconsciously detect the aura and will be able to detect such a change in you. But they do not know that it is the aura which has changed, so they have to come up with something that they are familiar with, something on the physical plane such as your hair, clothes or weight. As your aura expands and brightens, you will also find yourself becoming stronger spiritually and psychologically than you have ever been before.

Thirdly, this ritual (LBRP for short) will remove from your immediate area (banish) any unwanted influences. This includes physical influences and non-physical ones including astral and elemental forces. This is one of the greatest defenses against psychic attack ever. The more you practice the LBRP, the more safe, the more at peace you will become.

The attitude you adopt when you perform this ritual is important. People working with computers say, "garbage in, garbage out." Similarly, you will get out of the ritual exactly what you put into it. Go into this ritual angry and you will come out of it feeling angrier. You should assume an attitude of beauty and joy. Doing the Relaxation Ritual immediately before the LBRP will aid you in achieving the desired state of consciousness.

You should be very positive; sure that when you call on the archangels they will be there, sure that the pentagrams are really there, positive that you are doing the very best you possibly can.

However, you should not "lust for results." Focus on the ritual, not what you expect the result of the ritual to be. If you perform the ritual with complete concentration, *you will be successful.* If you concentrate on something else, such as what you expect to experience or what you expect as a result of the ritual, you will divide your energies and the ritual will decrease in its effectiveness.

When you perform the ritual, you must understand that you are no longer in your house or apartment or building. Nor are you merely outdoors. Rather, you are in the *temple of the gods*. You are also in the *presence of divinity*. Wherever you are, when you do this ritual the area becomes a holy place. You should treat it as such.

Also remember that you are a beginner, a student, a magician-in-training. You are not a high-ranking Magus or Wizard. Therefore, be modest, especially in the presence of the divine.

There are several physical things which you may want to use when you perform the LBRP. However there is only one thing which you must have, and that is a place where you can be alone and undisturbed. To do this ritual requires no more than ten minutes, and once it is memorized even less time is necessary. Make sure you will be undisturbed for this brief length of time. This ritual is not meant for the public's eyes.

Second, it is traditional to have an altar. This can be a small table covered with a black cloth, or the traditional "double cube." A good size for the traditional altar is 36" high by 18" wide by 18" deep. This way you can have an altar that is like two 18" square cubes on top of one another (as above, so below). It also represents the earth plane because the number of sides of this altar which are external (top, bottom, the four sides of the upper cube and the four sides of the lower) equal 10, the number of the Earth according to the Kabalah.

I made my altar in a very easy way. At an unfinished wood store they sell cubes of press board (also known as chip board) that are 18"x18" and have one side open. I simply nailed the two cubes together and added a piece of 18" by 36" plywood (½" thick) to cover the open sides of the cubes. Upon adding several coats of paint (even with a sealer coat, this type of wood seems to drink up paint), and some wheels to make the altar moveable, and I was finished. Traditionally, the altar is painted black to represent the fact that we are far from the true spiritual light which comes from above, even though it is from here that we must begin our starry climb. My first altar, however, was painted white and had on it a beautiful figure of the Tree of Life (more on this figure later) and also the protective Pentagram of Solomon from the book *The Goetia*. If you decide to make an altar which is not the traditional black double cube, carefully consider the meaning of any symbolism, including color, which you wish to use.

Third, candles are much better than electric light for ritual work. You could have one candle for the altar, and maybe a few more for the

room if you are doing the ritual inside. At this time use white candles. These can represent the purity (white) of spiritual energy (fire). Incense is also a nice touch and always adds to ritual work. Incense is said to represent prayers going up to God. At this point, the type of incense is not important. Merely find a scent which you like and use it.

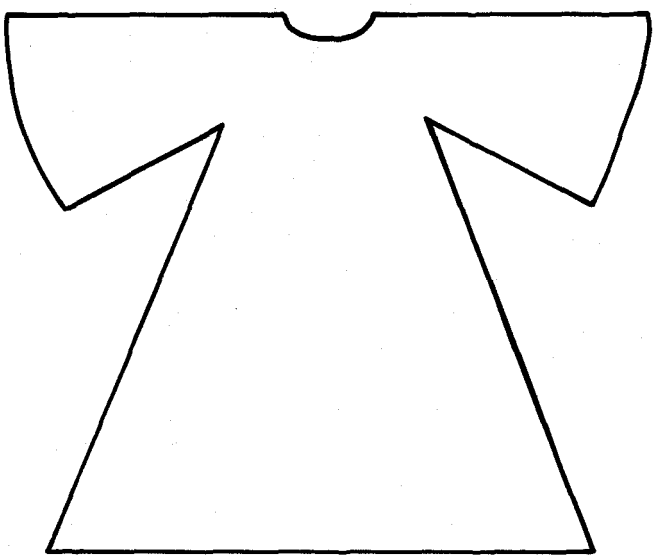
There are four traditional tools or "weapons" used by ceremonial magicians. Details of their construction will be given in later chapters. These tools are the wand, the cup, the dagger and the pentacle. You could also use a paper cup to represent elemental Water, salt (instead of a pentacle) to represent elemental Earth, a match (instead of a wand) to represent elemental Fire, and a feather (instead of a dagger) to represent elemental Air.

Have a symbol for each of the elements on the altar, or have none of them. You should not have an imbalance in the energies the tools represent. If you do have the weapons, the Air symbol should be on the Eastern part of the altar, the Fire symbol to the South, the Water symbol to the West, and the Earth symbol to the North. If you have the tools, they should be wrapped in a piece of silk or cotton when they are not being used: the wand in red, the chalice in blue, the dagger in yellow and the pentacle in black. Sleight-of-hand magicians' supply shops usually have silk handkerchiefs available in these and other colors and shades.

You may also wish to use a bell. This can be used for marking the beginning and end of the ritual, as well as marking off various sections of more complex ceremonies.

Another item to have is the proper clothes. Whereas some spiritual traditions use ritual nudity, Ceremonial Magick has always used special clothes. Traditionally, this is a black or white "Tau" robe, so called because when you hold your arms out to the side it looks like the Greek letter Tau. It is similar to the type of robes worn by people in choirs or angels in films. However, a robe is not necessary. The purpose of putting on a robe is to physically show both your conscious and subconscious that you are no longer in your daily dress. It strongly shows that you are about to do something very special and spiritual. If you do not have access to the things needed to make or obtain a robe, simply go through your closet and find some clothes that you have not worn in a long time, or buy some new clothes. Wash them thoroughly. Now, only wear these clothes when you are going to do ritual work, and *never* for any other reason. Thus, even though they are ordinary

clothes, they become something magickal, and you will know that when you put them on you are going to do something special.

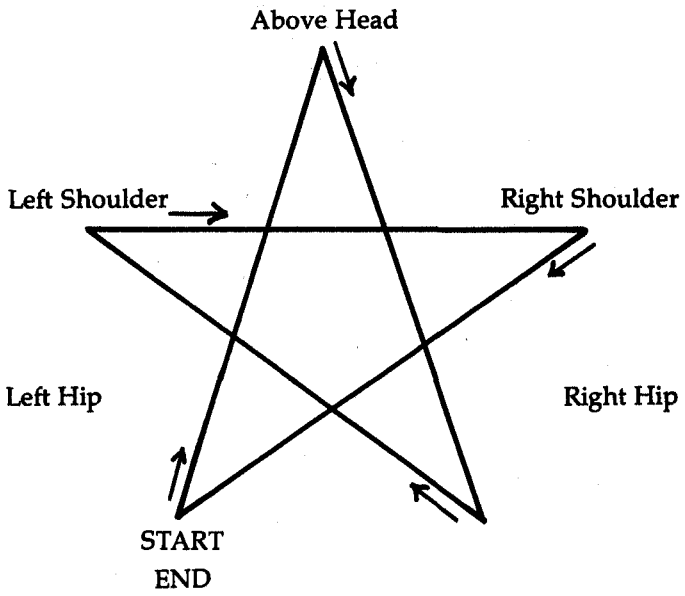


The Tau Robe

I want to make something very clear to you. You must not wait until you have all of your tools to start working on the LBRP. You should start on it as soon as you begin studying it in the next lesson. I am giving you some instructions on the tools you may wish to have so that you can start to gather them now. But, once you get into the instruction on how to do the ritual, begin practicing it immediately. The only thing you need to perform the ritual is space to be alone and undisturbed. This can be obtained by locking yourself into a bathroom if need be! And remember, the more you practice the ritual, the better at it you will be.

In the LBRP you will be making large five-pointed stars, pentagrams, in the air in a specific way. Your left hand should remain at your side. If you have a knife (*Not* the Air knife. Use another dagger for the LBRP), hold it in your right hand. If not, make a fist and point with the extended index (first) finger. Point outside your left hip. Draw a line up above your head, then move the blade to the outside of your right hip. Next, move your blade so that it is outside your left shoulder, then horizontally across so that it is outside your right shoulder. Finally, move it back to the left hip, ending *exactly* where you began.

Your finger or the tip of the knife should always be pointing forward, away from you. See the diagram below:



The Banishing (Earth) Pentagram

When you draw the pentagrams you should visualize them as being a very bright and pure blue. It is the same color as you can see in an electric spark, the flame of a gas stove, or when a small dish of lighter fluid or alcohol is set ablaze. If you cannot visualize so well that you can actually "see" the pentagram in flame as you draw it, simply know beyond all doubt that if you had better developed psychic vision you would be able to see it. *Know* that it is there. "See" the flame follow the tip of your blade or finger as you draw the pentagrams in the air and know the flame is there.

Although an overview of this book is a good idea, when you get into actually doing the work, practice the rituals given so far, and study the material for one month before going on to the next lesson.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson One. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What are the four things that can occur when you dream?
2. What is your personal, secret, magickal text?
3. Why should you read other books on the Kabalah or Magick?
4. How does Arthur C. Clarke compare magick and technology?
5. Define White Magick, Black Magick and Grey Magick.
6. How can you avoid accidentally doing Black Magick?
7. What is the earliest mention of the Tarot in history?
8. What is the difference between divination and fortunetelling.
9. Give three reasons for doing the Lesser Banishing Ritual of the Pentagram.

The following questions only you can answer.

1. Are you keeping dream and ritual diaries?
2. Are you doing the Relaxation Ritual regularly?
3. Are you working with the Tarot?
4. Why do you want to study magick?
5. Do you think you really understand this lesson?

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L·e·s·s·o·n

2

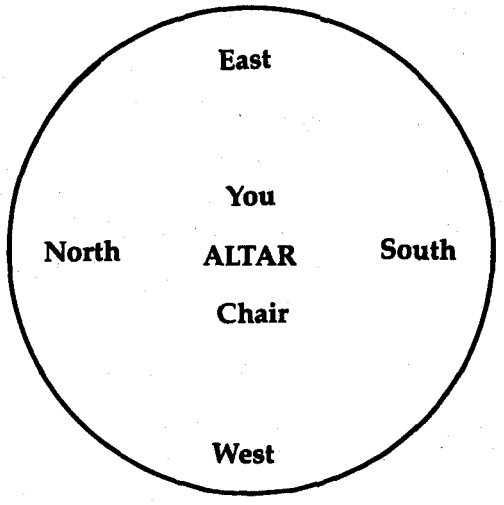
PART ONE

In this part you will receive exact instructions for performing the Lesser Banishing Ritual of the Pentagram. Before going on in this lesson, go back and review part three of Lesson One. Be sure that you are totally familiar with all of the ideas in that section before proceeding to this section.

THE LESSER BANISHING RITUAL OF THE PENTAGRAM

Preliminaries. Start by going to the area where you will do the ritual. If you have an altar as described in the last lesson, put it in the exact center of your area. To be totally complete, you may wish to take a ritual cleansing bath before the ritual. This type of bath is not intended to merely take the dirt off of your skin. Rather, it cleans negativity and the cares of the day from your spirit. First, take a shower to get the dirt off. Then run a warm bath. Be sure to put in some bath salts or epsom salts with some nicely scented oil or perfume added. Then get in and just soak for a few minutes. Feel all of your cares, worries and negativity going into the water. Now, pull the plug and let the water drain *while you stay in the water.* As the water slowly drains you will feel all of the negative things which were troubling you go down with the water. After all of the water has drained out of the tub, get out and dry yourself with a clean, fresh towel. Finally, put on your robe or special magickal clothes.

If you have them, put the four tools which represent the magickal elements *on top of* the altar (or table or chair or floor). Remember, have *all* of them present or use none of them. Put the Major Arcana cards in a pile on top of the altar, too. Bring a chair into your area so that you can sit. As you can see in the diagram below, you should be facing the east. If you have candles, light them and turn out any electric lights you have burning. Of course, if it is daylight, you will want to pull the drapes or close the curtains, etc. Your goal should be to have the room lit only by candles. Also, light any incense you wish to burn at this time.



Sit in the chair, facing east, and do the Relaxation Ritual. Now stand, still facing east. Take the dagger (*not* the Air dagger) in your right hand, or point with your finger as described in the last lesson. Know that you are in the presence of God! The ritual has begun!

Part One: The Kabalistic Cross.

STEP ONE. Visualize yourself getting larger and larger, taller and taller, until you tower above the room you are in. Continue this growing visualization until the city you live in is small beneath your feet. See the continent as tiny compared to your majestic body. Now even the Earth is small beneath your feet. However, no matter how small the Earth is, it is still firm and solid beneath your feet, anchoring you to the ground. You will not float away.

Next visualize yourself growing so large that the planets of our solar system are like tiny toy rubber balls spinning near your feet. Soon they are too small to see as even the Milky Way galaxy becomes a small dot of light at your feet. Now visualize a dot of light coming from somewhere far above your head. Know that this is only a tiny bit of the light from this source, and if you saw the full brightness of this light you would immediately be blinded and quite possibly go insane. This tiny bit of the endless, limitless light forms a brilliant white sphere of pulsating light just above your head. It is nine inches in diameter, about the size of a dinner plate. It is brighter than ten thousand suns, but still only a tiny portion of the source of this divine, spiritual wnite light. Point to that sphere above your head with your dagger or finger and "bring it down" (by pointing) to your forehead, just above and between the eyes. Next, visualize this brilliance filling your head with divine light. While pointing to your forehead vibrate: *Ah-**TAH*** (boldfaced syllable denotes emphasis).

STEP TWO. Bring the point of the dagger (or your finger) firmly down your body until you are pointing toward the ground. Your hand with the blade should be covering your groin. As you do this, visualize the light in your head coming down along with the blade (or finger), down through your body and beyond your feet down to eternity. Vibrate: *Mahl-**KOOT***.

STEP THREE. Now bring the blade up to your right shoulder. As you do this, visualize the beam of white light running down the center of your body form a beam from the heart area out to your right, past the blade at your right shoulder. See this beam of light extend to the end of the universe, and beyond. Focus on this beam and vibrate: *Vih-G'Boo-**RAH***.

STEP FOUR. Move the point of the blade horizontally to your left shoulder. As you do, visualize the beam of white light now extending through infinite space to your left. As you focus on this beam of light vibrate: *Vih-G'Doo-**LAH***.

STEP FIVE. Clasp your hands at your chest as if praying. If you are using a dagger, the point should be up, not pointing away from you, nor to the sides or down. Visualize within your chest, at the point covered by your folded hands, a brilliant golden glow. Vibrate: *Lih-**Oh-LAHM**, Ah-**MEN***.

The meaning of this first part of the LBRP is as follows: *Ah-**TAH*** means "Thine" in Hebrew. The visualization given above along with the proper pointing of the dagger (or finger) is for the purpose of indicating that you are linking your higher self with the Divine. *Mahl-**KOOT*** means "kingdom," and according to the Kabalah refers to the Earth. That is why you should be pointing down. *Vih-G'Boo-**RAH*** means "and the power" while *Vih-G'Doo-**LAH*** means "and the glory." *Lih-Oh-**LAHM*** means "forever," and *Ah-**MEN*** means, of course, amen (but you will learn the secret meaning of the word "amen" in a later lesson).

Thus, the first part of this ritual translates as "For Thine is the kingdom and the power and glory forever, amen." Does this sound familiar? It should. It is part of the Lord's Prayer. And although this was added to the original text of the prayer as it appears in the Gospels, it does seem to prove that at least some of the early Christians knew the secrets of the Kabalah. Several of the words used here refer directly to the symbol of primary import in the Kabalah, the Tree of Life.

There are many variations on this part of the ritual. The Golden Dawn in Step Two above pointed to the chest. Thelemites, those who follow the teachings of Aleister Crowley, point to the chest between Steps One and Two above, and vibrate the name "Aiwass" at that point. Aiwass, Crowley believed, was the name of his (Crowley's) Holy Guardian Angel and was an extra-terrestrial intelligence. Alex Sanders, founder of the Alexandrian system of Wicca, at Step One above, vibrates "Kether" and in Step Two points to the stomach. Instead of AH-MEN, some people prefer AUM or AUMGN or even a combination such as AUM-EN.

As a final note to this section, if you have not figured it out as yet, what you have done is to visualize yourself as the center of the universe with only the divine light coming through you. You may wish to remain in this position for a few minutes to feel its power.

Part Two: The Formulation of the Pentagrams

STEP ONE. Going to your left, move around to the front of your altar, to the edge of the space of your circle so that you are at the east edge of the circle and facing away from the middle of the circle where your altar stands. In other words, you are at the east and facing east. Here, draw a pentagram as was described in the last lesson. Be sure to visualize the figure as a flaming gas-jet blue pentagram as you draw.

STEP TWO. Inhale through the nose. As you do, feel energy flow from the ends of the universe through your nose and body, and down and out of the bottoms of your feet to the center of the Earth. (You are no longer at the center of your magickal circle and, thus, at the center of the universe as in the first part of this ritual.) As you inhale, both hands should be raised to the sides of your head by your ears. The dagger (or right-hand index finger) should be pointing forward. Your left hand (which should have remained at your side until now) is drawn into a similar position by your left ear, the index finger pointing forward, the rest of the fingers closed into a fist.

STEP THREE. Step forward with the *left* foot. At the same time *thrust* your hands forward so that they point at the exact middle of the glowing blue pentagram in front of you (this position is known as a "God Form" and is the God Form known as "The Enterer"). As you do this you should exhale and feel the energy come back up your body, out your arms and hands, through the pentagram and to the ends of the universe. You should use the entire exhalation to vibrate the God Name: *Yud-Heh-Vahv-Heh.*

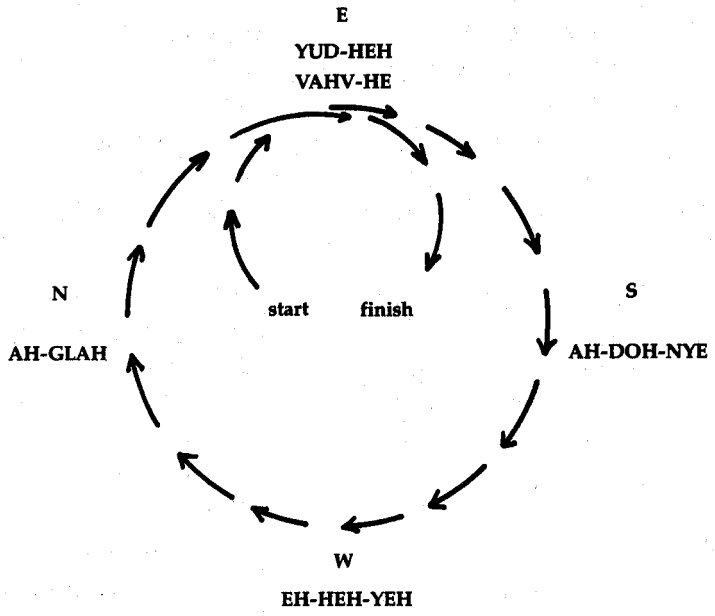
STEP FOUR. Bring your hands back to your ears while bringing your left foot back to its original position. Put your left hand down by your side and point to the center of the pentagram with your right forefinger (or dagger). Now trace a line in the air at the height of the center of the pentagram as you move in a clockwise direction around the edge of your circle's space. You should go 90 degrees so that you end up in the south, facing south. As you trace the line in the air you should visualize a brilliant white light emanating from the tip of your finger or blade. At the South, repeat parts 1 and 2 of Step (a), but vibrate *Ah-Doh-**NYE**.*

STEP FIVE. Repeat as above, but move to the west and vibrate: *Eh-Heh-**YEH**.*

STEP SIX. Repeat as above, but move to the North and vibrate: ***AH**-Glah.*

STEP SEVEN. Complete the circle by connecting a white line from the North to the East where you began. Then, moving in the same clockwise direction, come back behind the altar and in front of the chair as when you started the ritual. You should once again be fac-

to the east (see the diagram below). Note: If you do not have room for a circle, simply pivot where you stand behind the altar.



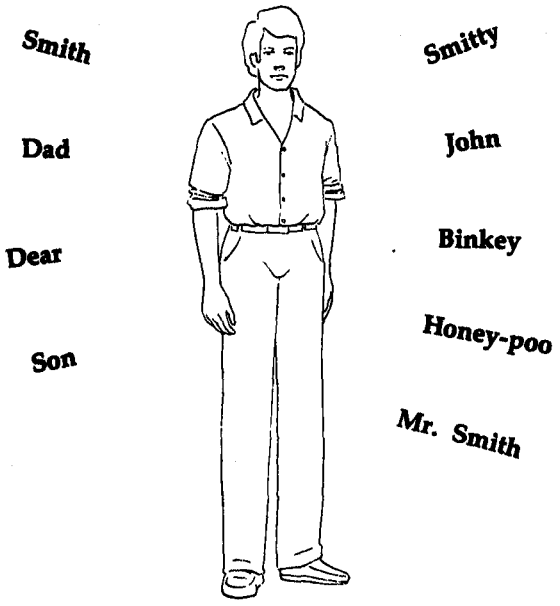
STEP EIGHT. Now visualize the brilliant white circle expanding up and down to form a sphere above, below and all around you. What you have done is create a sphere in brilliant white all around you with electric blue pentagrams at the quarters which have been charged and sealed with names of God.

In most major cities of the United States there are newspapers which are given away (the ads pay all the costs), and they frequently have listings of events going on in the community. As a result of those listings I have twice gone to see Jewish "scholars," who were allegedly Rabbis, talk on the Kabalah. Both times were wastes and showed that these men knew nothing of the Kabalah, or at least thought so little of their audiences that they chose to share none of their knowledge. One even went so far as to tell his primarily Jewish audience to forget about the Kabalah because Jews should only believe in one God and while "the Christians have given us three Gods (referring to the Christian Trinity of God the Father, God the Son and God the Holy Spirit), the Kabalists have given us ten (referring to the ten names of God on the Tree of Life). This shows a total lack of understanding which must be

cleared up now. Either that or these "scholars" must explain why the most famous and important historical Rabbis, such as Isaac Luria and Baal Shem Tov, were "polytheistic" Kabalists.

The Kabalah is a monotheistic tradition. In the Kabalah, the ultimate divine Source is beyond the comprehension of our mortal minds. But we can know and become in harmony with parts or aspects of the whole. These various aspects are *represented* by the different God names.

Let's compare this notion of the Divine to a very down-to-earth person whom we'll call John Smith.



1. His mother calls him "son."
2. His wife calls him "dear."
3. His daughter calls him "Daddy."
4. His son calls him "Dad."
5. His boss calls him "Smith."
6. His friends call him "Smitty."
7. His co-workers call him "John."
8. Old friends call him by his childhood nickname, "Binkey."
9. His mistress calls him "Honey-poo."
10. His business customers call him "Mr. Smith."

Thus we have one man with ten names. Further, the names represent the type of relationships people have with him. Imagine what he would think if his wife started to call him "Honey-poo!" Certainly he would take notice if his son, instead of calling him "Dad," said, "Father, there is something I want to talk to you about." In the same way, there are many names for God, but there is only one source of all. We can learn more about that divine Source by learning about those aspects of God which are available to us, that is, by tuning in to what is represented by the names of God.

YUD-HEH-VAHV-HEH is known as the holy, ultimate and unspeakable name of God. Its true pronunciation is unknown. In English we could say that it is formed of the letters Y-H-V-H. Jews never pronounce the word, instead saying Ah-doh-nye. By placing the Hebrew vowels of Ah-doh-nye (which means "my lord") around the four letters which are known as the Tetragrammaton, the word Yahovah or Jehovah is formed. Therefore, to use these "names" shows a total misunderstanding of this holy name. Yahveh or Yahweh is also a misnomer, an attempt to pronounce a word with no vowels. You see, YHVH may merely be an abbreviation for a longer word or a code for other letters. It is possible that some of the letters of this name are doubled. No one knows for sure. YUD-HEH-VAHV-HEH is the English transliteration for how the Hebrew letters, represented by the YHVH, are named. The Y or YUD is said to represent archetypal masculinity (the Taoist Yang or Jungian Animus), and the first H, called the HEH Superior, represents archetypal femininity (the Taoist Yin or the Jungian Anima). The V, called VAHV in Hebrew, looks like an extended YUD (there is a deep, magickal mystery here) and represents physical masculinity, while the last H, the HEH inferior, represents physical femininity. Thus, this ultimate name of God, the Tetragrammaton, the YHVH, says that God is the ultimate unity, a perfect blend of all dualities (as represented by the male-female symbolism) on all planes. Certainly this is not a bad notion of the essence of Divinity.

EH-HEH-YEH means "I am" or "I shall be." It is the name God revealed to Moses at the burning bush. In the story, God tells Moses to go to Egypt and free the Hebrews, to which Moses asks, "Who shall I say sent me?" God's response is "Eh-heh-yeh ah-share Eh-heh-yeh," meaning "I am that I am," or "I shall be that I shall be."

AH-GLAH is how the next God name is pronounced, but it is most commonly spelled AGLA. This is because it is an abbreviation

for the words, *A*h-tah *G*ee-boor *L*ih-oh-lahm *A*h-doh-nye. It means "Thou art great forever, my lord," and is from a Hebrew prayer. These four God names are associated with the directions and magickal elements of the four quarters.

Part Three: The Evocation of the Archangels

STEP ONE. Spread your arms straight out to the sides, so that your body forms a cross. If you have a dagger, the point should be up. Take a second or two to once again feel the energies flowing through you and making you a brilliant cross of light at the center of the universe. The cross also represents the four archetypal elements: Air, Earth, Fire and Water (more on these later).

STEP TWO. Visualize a figure on a hill in front of you. The figure is dressed in yellow robes which have some purplish highlights. The figure carries a caduceus wand (the symbol used by doctors, a wand entwined by serpents, which represents the life force) and the figure's robes wave in the wind. You should "feel" a breeze coming from behind the figure. Say, **Before me, Rah-fay-*EL*** (vibrate the name of the Archangel).

STEP THREE. Visualize a figure behind you, dressed in blue with some orange highlights. The figure holds a cup and is surrounded by waterfalls. Try to feel the moisture in the air. Say, **Behind me, Gahb-ray-*EL*** (vibrate the name).

STEP FOUR. To your right visualize a figure dressed in scarlet with green highlights. The figure holds a flaming sword and you should feel heat coming from this direction. Say, **On my right hand, Mee-chai-*EL*** (vibrate the name. The "Ch" is a guttural sound as in the German "ach" or the Scottish "loch"). mee-chi-el

STEP FIVE. To your left visualize a figure dressed in greens and browns on a fertile landscape. The figure holds some sheaves of wheat. Say, **And on my left hand Ohr-ree-*EL*** *(vibrate the name).*

STEP SIX. Move your left foot out to your left and visualize another beautiful blue pentagram all around you, outlining your body. Say, **For about me flames the pentagram. . .**

STEP SEVEN. Visualize a golden hexagram, a six-pointed star sometimes called a Jewish star, within you, right where your heart is. Say, . . . **And within me shines the six-rayed star.**

Part Four: Repeat Part One, the Kabalistic Cross.

Again, other people have slightly different versions for the Evocation of the Archangels section. In one you would say, "Around me flames the pentagram, above me shines the six-rayed star." Another says, "Before me is the pentagram and behind me is the six-rayed star." They are minor differences, but you might like to try them and see how they affect you.

After doing the LBRP, sit in the chair and do the Tarot Contemplation Ritual. Thus, the order for your practical daily work should be as follows:

The Relaxation Ritual.
The Lesser Banishing Ritual of the Pentagram.
The Tarot Contemplation Ritual.

On the next page you will find a summary which gives a schematic of the LBRP without any of the explanations. Use it as you learn the ritual, but *this ritual should be memorized!*

VIBRATORY FORMULAE

In the LBRP there are words which are meant to be said forcefully and with authority such as "FOR ABOUT ME FLAMES THE PENTAGRAM." But there are also words in Hebrew which are meant to be "vibrated." You may have come across the expression before in your reading, and it will now be explained in full.

It has long been an occult secret that all matter is made of vibration. Today many scientists depend on this being a fact in their research. If we follow this assumption that all matter is vibratory energy, then magick becomes a type of science which allows a person to affect vibrations. It becomes very valuable for us to develop an understanding of how to control vibratory energy.

There is a physical phenomenon known as "harmonic resonance." This simply means that if one object vibrates powerfully enough, another object nearby will start to vibrate (or resonate) with the first *if* the second object has a natural vibratory rate in harmony with the first. As an example, if a violin note is played near a piano, the piano strings which have certain harmonic relationships to the violin note will sound; they will start to resonate. Thus, if you can control the vibration rate of one object, such as yourself, you will be able to cause certain reactions in other objects, such as those which exist on other planes of existence. Therefore, an understanding of how to vibrate words is essential for a magician.

THE LESSER BANISHING RITUAL OF THE PENTAGRAM

1. Touch your forehead, vibrate **Ah-Tah.**
2. Point down, covering the groin, vibrate **Mahl-Koot.**
3. Touch right shoulder, vibrate **Vih-G'boo-Rah.**
4. Touch left shoulder, vibrate **Vih-G'doo-Lah.**
5. Fold hands at chest, vibrate **Lih-Oh-Lahm, Ah-Men.**
6. Go to E, draw pentagram, point to center, vibrate
   Yud-Heh-Vahv-Heh
7. Carry line to S, draw pentagram, point to center, vibrate
   Ah-Doh-Nye
8. Repeat, but carry line to W, vibrate **Eh-Heh-Yeh.**
9. Repeat, but carry line to N, vibrate **Ah-Glah.**
10. Carry line to E, completing circle, return to center.
11. Hands out, say **Before me, Rah-Fay-El,**
    Behind me, Gahb-Ray-El,
    On my right hand Mih-Chai-El,
    And on my left hand Ohr-Ree-El.
    For about me flames the pentagram,
    And within me shines the six-rayed star.
12. Repeat Steps 1-5.

There are two methods of vibrating words, commonly known as the two vibratory formulae. The first is an internal (invocatory) formula. In this formula you cause a certain part of your body (actually part of your astral body) to vibrate. This is exemplified in the Kabalistic Cross part of the LBRP. Let's just look at the word AH-TAH. What you should do here is fully inhale until there isn't room for one more drop of air. Then use the entire exhalation to vibrate the word. Thus, the word is elongated: AAAAHHHHHHH-TAAAAAAAHHHH. It should be vibrated loudly in an almost chant-like tone of voice. The pitch is usually higher than the normal pitch of your voice. It is almost shouted. Most importantly, you should feel it vibrate or resonate within your head. Likewise, MAHL-KOOT should be felt in the groin, VIH-G'BOO-RAH in the area of the right shoulder, etc.

The second vibratory method is the external (evocatory) formula. With this formula the intent is to excite the atmosphere (actually the so-called astral plane) around you. This is exemplified in the Formulation of the Pentagrams part of the LBRP. The method is quite similar to the invocatory formula. You inhale fully, and as you exhale you loudly vibrate the appropriate words, in this case, God names. Here the God names are stretched out as: AAAAAAAHHHH-GLAAAAAHHH. You should use the entire exhalation in sounding the God name or words when doing the evocatory vibratory formula. The big difference between the two formulae is that in the evocatory formula you should sense that the entire universe in front of you is resonating in harmony with your vibration. Your entire body and the entire universe should be experienced as vibrating to your call.

There are some minor variations on these two basic formulae such as seeing the words you wish to vibrate in flame before you and making the vibration charge and empower those flames. Another method has you spell out the word according to a certain method within your body. These variations are not as important as the instructions given.

Some student-magicians do not have the luxury of a place where they can loudly, firmly and authoritatively vibrate the God names and words of power. In fact, they need to keep their work a secret. If you find yourself in such a position, you may use what is disguisedly called the "Great Voice." That is, you may do the vibratory formulae silently or very quietly, perhaps at the level of a whisper or quiet conversation. However, if you do so, you must still experience the vibratory phenomena. You must feel the various parts of your body

vibrate when doing the invocatory vibratory formula. You must sense the entire universe resonating in harmony to your use of the evocatory formula. In other words, you must have the same results whether you vibrate loudly or in the Great Voice.

If you must use the Great Voice regularly, I suggest that you find a place to practice using your full, loud voice several times. Find a place where you can be alone to do this. When everything around you seems to "change" slightly, you will know you are vibrating the words correctly. These changes are not physical ones, but the area will "feel" different. If you practice by using the LBRP (a good idea) the area will feel cleaner and fresher. You may also find that you will have to adjust the pitch of your voice either up and down in order to make everything vibrate correctly. When you hit the pitch which is correct for you, you will know it! Your voice will sound much louder and more commanding, and the air will seem to be alive with crackling energy. Then you will know what is meant when it is said that "the voice of a true magician is an awesome thing to hear."

As a final note to the LBRP, remember to include everything you are doing in your magickal diary. And most importantly,

Do the LBRP with feeling!
Do it often!
"Enflame yourself with prayer!"

PART TWO

One of the biggest fears of many occultists is "psychic attack." However, the fact of the matter is that true psychic attacks are very rare. The reason they are so rare is that by the time a person has enough skills and talents to attack psychically, he or she also has enough mystical knowledge to know not to attack someone. In the past ten years I have had at least a hundred people ask for my help because they felt they were under psychic attack. I also know many metaphysical teachers and psychics who have told me of their experiences with people who have come to them claiming to be under psychic attack. Of the hundreds of claims of psychic attack of which I have heard, perhaps five cases were real while the others were imaginary.

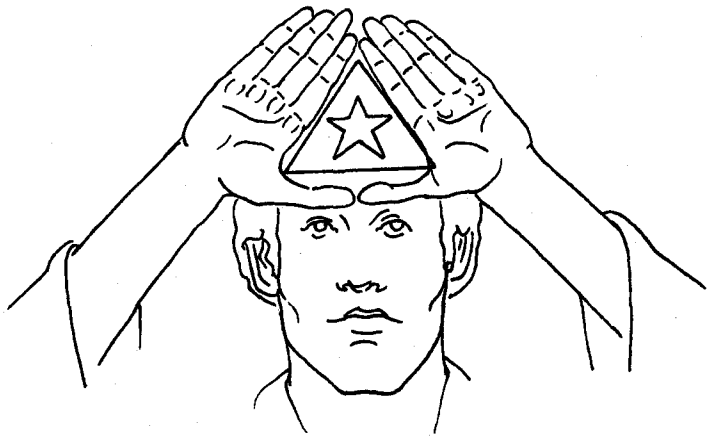
Be that as it may, the feeling of being under psychic attack can be a very real feeling. Also, our *psyches* are constantly under attack from society: salesmen order us to buy, TV ads order us to buy; friends,

family and even strangers, knowingly or not, try to psychologically maneuver and influence us. Thus, we need to be aware of the day-to-day brainwashing we are receiving along with having the knowledge of what to do if a real psychic attack does occur.

A real psychic attack is not usually caused by a person doing a spell to harm you. Rather, it is caused by a person or persons who for some reason are angry with you. Their rage causes them to unknowingly send a stream of energy filled with their anger toward you. What is more likely, however, is that you simply *believe* that some negativity is coming toward you. In either case, you will still feel as if you are under attack, and both cases can be dealt with in the same way.

DEALING WITH PSYCHIC ATTACK

This excellent method of repelling psychic attack is derived from Denning and Phillips' *Practical Guide to Psychic Self-Defense and Well-Being*. Close your eyes and pivot in a circle until you can sense the direction from which the real or imagined stream of negative energy is coming. Once you find that direction, boldly face that way! The path of a magician is not one for cowards. Stand proudly and erect, and visualize on your forehead a bright, electric-blue pentagram with one point uppermost. Now bring your hands up to your forehead to surround the glowing star. The hands should be flat with the thumbs meeting at the brows and the fingers meeting above, palms out. Thus you have a triangle, the so-called Triangle of Manifestation, surrounding the Pentagram with the thumbs as the basal line of the triangle (see figure below).



Now take a deep breath, and as you exhale, step forward with your left foot and thrust your hands forward while at the same time visualizing the pentagram on your forehead flying out in the direction you are facing. This will have the effect of sending away the negativity of the real or imagined psychic attack. To keep it from returning, immediately do the entire LBRP.

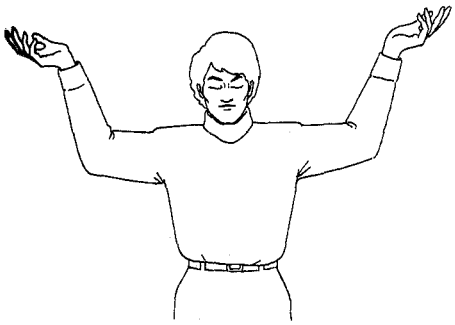
Dealing with day-to-day attacks on your psyche from a multiplicity of sources is another matter. Doing the LBRP helps, but the problem is really one of awareness. The fact of the matter is that most of us are virtually unconscious, asleep, for up to 95% of the day! Awakening the sleepers was one of the main foci of the work of Georges Gurdjieff. I also urge you to read as many books as you can on psychology, as this will awaken you to how the mind works and how people manipulate one another.

Magickally, another way of becoming more awake to the world around us involves becoming more in tune with the universe. One way to do this is to record in your magickal diary the day, date and phase of the Moon. There are also four brief (less than 30 seconds each) rituals which will help attune you to the Sun as it daily traverses the sky.

THE FOUR ADORATIONS

(Based on Crowley's Liber Resh vel Helios)

At Sunrise (or when you awaken). Face the East, make the sign of the Enterer (this was given in the LBRP), then stand upright with your arms up as if you were supporting a heavy pole above your head (see figure below). In a loud voice (if possible; if not, then silently) pray:

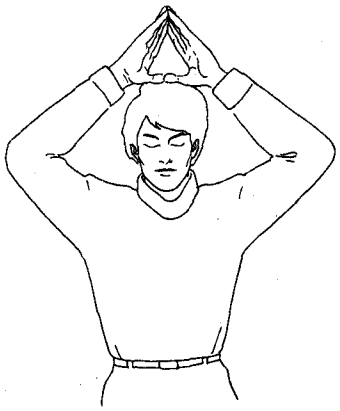


"Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength. Who travelest over the heavens in Thy bark at the uprising of the Sun. Tahuti standeth in his splendor at the prow, and Ra-Hoor abideth at the helm. Hail unto Thee from the abodes of the night."

Finally, stamp on the ground one time with your left foot and bring your left forefinger to your lips as if telling someone to be quiet. In fact, this it known as the Sign of Silence or the Sign of Horus.

Tahuti is the Egyptian for the god commonly known as Thoth. The rest of the symbolism can be easily understood by consulting a book on Egyptian Gods.

At Noon. Face south, make the sign of the enterer. Form the Triangle of Manifestation, only hold it slightly above your head (here it represents the element of Fire as the previous position represents the element of Air.) See diagram:



Say:

"Hail unto Thee who art Hathoor in Thy triumphing, even unto Thee who art Hathoor in Thy beauty, who travellest over the heavens in Thy bark at the mid-course of the Sun. Tahuti standeth in His splendor at the prow and Ra-Hoor abideth at the helm. Hail unto Thee from the abodes of the morning."

Make the Sign of Silence.

At Sunset. Face west, make the sign of the enterer. Form the triangle with your hands, only do it over your stomach with the palms toward you, the thumbs at the top and the fingers pointed down. This position or God-form represents the element of Water (see diagram). Thus you have a downward pointing triangle in front of your stomach.

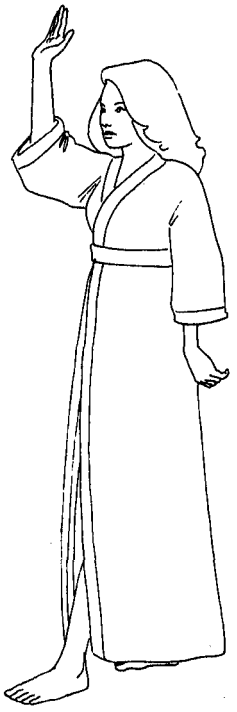
Say:

"Hail unto Thee who are Tum in Thy setting, even unto Thee who art Tum in Thy Joy. Who travellest over the heavens in Thy bark at the downgoing of the Sun. Tahuti standeth in His splendor at the prow and Ra-Hoor abideth at the helm. Hail unto Thee from the abodes of the day."

Make the Sign of Silence.

Morning Adoration

At Midnight (or before you go to sleep). Face the north, make the sign of the enterer. Then step forward one pace with your left foot and raise your right hand above your head, palm forward, as if in greeting (see diagram):



You should be in the same position as seen in old cowboy films where an Indian raises his right hand and says, "How!"

You now say:
"Hail unto Thee who art Khephera in Thy hiding, even unto Thee who art Khephera in Thy silence. Who travellest over the heavens in Thy bark at the midnight hour of the Sun. Tahuti standeth in his splendor at the prow and Ra-Hoor abideth at the helm. Hail unto Thee from the abodes of the evening."

Make the Sign of Silence. Of course, the God-form in the diagram above represents the element of Earth.

Advanced Work for the Four Adorations

If you find the Four Adorations very simple, you may wish to add the following visualizations. The overall purposes are:

1. To attune you to the changes of the Sun,
2. To attune you to the four magickal elements, and
3. To attune you to the universe, and, hence, the Divine.

The Visualizations:

1. When you face east at sunrise, visualize yourself imbued with the color yellow and filled with the qualities of air: heat and moisture.
2. When you face the south at noon, visualize yourself imbued with the color red and filled with the qualities of fire: heat and dryness.
3. When you face the west at sunset, visualize yourself imbued with the color blue and filled with qualities of water: cold and moisture.
4. When you face the north at midnight, visualize yourself imbued with the colors of the fertile earth, especially greens and browns, and filled with the qualities of earth: cold and dryness.

To finish this part of the second lesson, let me reiterate that real psychic attack is very rare. One time I knew I was under psychic attack and decided to do nothing to see what would happen. The result was that I got six free books in the mail and a check for $50.

However, the sensation of being under psychic attack can be very real, so I urge you to learn the techniques of this lesson. Also, do not avoid the performance daily of the four adorations. Even if I am very ill I can spend a few seconds doing them.

PART THREE

In the following pages I will be discussing the history and some of the basic theories of the Kabalah. One complaint I frequently hear from many people is that the Kabalah is confusing or boring. In fact, it is neither. But it may take several readings of the following material to get a feeling for the intricacies of Kabalistic thought. Just go through the following pages at your leisure while you practice the daily ritual which is composed of the Relaxation Ritual, LBRP and Tarot Contemplation Ritual. Also work with the Four Adorations, and the technique for defeating real or imagined psychic attack. Although I have explained the Kabalah and its history hundreds of times in my classes, there are usually one or two people who do not immediately quite catch onto the ideas presented. So take a week or two practicing the rituals and perhaps making your robe and go over the following pages as many times as necessary.

It is said that there were three "literatures" for the ancient Hebrews: The Torah (which is comprised of the first five books of the Old Testament), the Talmud (commentaries on the Torah) and the Kabalah (mystical interpretations of the Torah and speculations on the nature of God and the universe). The Torah was known as "The Body of the

Tradition," and it was said that if ignorant people would read the Torah they would profit from the experience. The Talmud was called the "Jew's Rational Soul," and those who were learned would profit in its study. The Kabalah was called the "Jew's Immortal Spirit," and the wise were advised to meditate upon it.

You may have noticed that different books and authors spell the word "Kabalah" in different ways. This is because the word "Kabalah" comes directly from the Hebrew and there is no precise transliteration between English and Hebrew.

This gives me a chance to interject some thoughts concerning the Hebrew language. Many of the rituals in this course (such as the LBRP) will be using words from the Hebrew. But all languages, including Hebrew, change in their pronunciation over the centuries. As an example, the word "knight" which we today pronounce "nite" was originally pronounced "k-nigh-t" with a short "i" and the "gh" being a harsh gutteral version of the "ch" in the Scottish word "loch." Thus, English has changed over the past few hundred years. Is it any wonder that Hebrew has changed over the past two thousand years?

Turning to look at Hebrew as it is spoken today in Israel and in synagogues around the world (and discounting local dialects) does not help our understanding of Hebrew pronunciation. For modern Hebrew is *not* the same as Biblical Hebrew. About a hundred years ago a man named Eliezer ben Yehudah came to believe that Hebrew should once again become a living language. It had been relegated merely to religious documents and study rooms much in the way that Latin is today. Through his efforts, Hebrew, like a phoenix, rose from the dead and became a living language, and was adopted as the language of the State of Israel. This would compare with the idea of having all people in Italy learn Latin and use it as their everyday tongue!

But in the process of bringing Hebrew from death back to life, many changes in the language's very nature took place:

1. Certain letters which had two different sounds no longer do so (see the book *Sepher Yetzirah* for a list of all the original double-sounding letters).

2. The Hebrew letter called the "vah" or "vahv," usually having a "v" sound, may have originally sounded like our "w" and was called the "waw."

3. Even today certain Hebrew letters can have several sounds. The Aleph can sound like ah, eh or aw. The Yud can sound like ee, ay or eh. The Heh can indicate ah or heh. The system of points and lines

to indicate the vowels were added hundreds of years after Ezra compiled the Torah (circa 400-300 B.C.), so they may not be accurate.

4. Perhaps worst of all, mystically speaking, is that to make Hebrew a modern language, ben Yehudah had to take out much of Hebrew's wonderful lack of precision. As an example, the word "Oh-lahm" originally seems to have meant "world," "universe," "aeons," and "forever." This showed that to the ancient Hebrew mind all of these things were related. Now, unfortunately, much of that knowledge is lost, as in modern Hebrew words are more meaning-specific.

5. Many Hebrew words were replaced by Aramaic words. As an example, in ancient Hebrew "Av" or "Ab" meant "father." In modern Hebrew the word for "father" is the Aramaic "Abba."

The next question is, "Should we try to discover the ancient Hebrew pronunciation? After all, isn't the way the words are pronounced important?" The answer is yes, the way the words are pronounced is important. But no, it is not worth our time to seek out the ancient pronunciation of Hebrew. Most of the rituals used today were really created long after Biblical Hebrew was a mere memory.

In this course, the pronunciations used are those of modern Hebrew. In this way you will be tapping into the energies of millions of people who speak the tongue every day, rather than guessing at what ancient Hebrew may have sounded like.

After this digression, let us now return to this word of import, "Kabalah." Kabalah (or Kabbalah or Qabalah or Qabbalah or Kabala or Cabala or Q.B.L., etc.) comes from the Hebrew word which means "to receive," implying that the Kabalah is a "received" doctrine; that is, received from God. It also means that it is given by one person and received by another, usually in an oral manner. Thus, the true Kabalah was an oral, secret tradition which for thousands of years was jealously guarded from the profane.

Like the Tarot, there are two types of histories of the Kabalah. The first is a mythological history, the second is the known, factual history.

THE MYTHOLOGICAL HISTORY OF THE KABALAH

The Kabalah was a secret science known to the angels and to God before the creation of the universe. After Adam and Eve fell from grace in the Garden of Eden, an angel taught the wisdom to Adam so that grace and purity might be regained (I notice similarities here between this story and that of Prometheus who brought fire or "divine

wisdom" to the human race. I wonder which story came first?) This knowledge Adam passed on to his sons, but was later forgotten or lost.

After the deluge, God not only gave the rainbow as a sign of his covenant with humanity, but also instructed Noah and his sons in the secret knowledge. But, as before, the knowledge was eventually forgotten or lost.

You may by now be seeing a trend developing for the reception and loss of this secret knowledge. Angels instructed Abraham in the wisdom. He, in turn, instructed Isaac and from there it went to Jacob. But during the captivity in Egypt it was again lost.

The knowledge was this time recovered by Moses. Moses, so the story goes, spent forty days on the top of Mount Sinai, and traditionalists wish us to believe that all he obtained from God was two stone tablets with the Decalogue (Ten Commandments) on them! The mystical interpretation is that the first time Moses went up he received the secrets of the Kabalah from God, but destroyed them upon seeing idol worship. He returned to the top of the mountain, but God would not allow Moses to share the secrets of the Kabalah with the common people. Instead, like little children (the name "Children of Israel" is very appropriate in this context) they were told what they could and could not do in the form of the Ten Commandments and the other laws of the Torah. Moses, who already had received the Kabalah, was told that he could only give the secrets to his brother Aaron and the future High Priests of the Hebrews.

As a side note, in the late 19th and early 20th centuries, the first real, great archaeological discoveries in Egypt took place. People around the world (especially occultists, who at times are not the most level-headed of people) were fascinated by the secrets of ancient Khem. Thus, when they read in the Bible that Moses was educated in Egypt, they assumed that the Kabalah had an Egyptian origin. While it is true that there were mystery schools in Egypt—in fact Pythagoras studied at one—there is no proof that the Kabalah is taken directly from the wisdom of Egypt.

And so it was that the mystical secrets of the Kabalah were kept for hundreds of years by the Hebrew priesthood. But the common Hebrew man and woman did not learn the lessons of the Decalogue and the other laws which God had intended them to learn. Thus, God punished the people of Israel over and over until the destruction of the second Temple in the year 70 A.D. Rome had ordered the destruc-

tion, and had wanted rabble-rousers and freedom-loving trouble-makers rounded up. One of these was a rabbi named Simeon ben (sometimes written "bar") Yochai. He managed to evade the Romans by hiding with his son in a cave for thirteen years (there is a special meaning in the number thirteen which will be revealed later in this course). In the cave these two learned men wrote down the secrets of the Kabalah for the first time in a large set of books entitled *The Zohar* (Book of Splendor) and the small *Sepher Yetzirah* (Book of Formation). Later, when publishing became practical, thanks to Gutenberg, these books became available to people all over the world. Thus it was that although the Diaspora, the exile of the Jews throughout the world after the destruction of the second temple, has been decried by most Jews, those of a mystical bent have held that the Diaspora was God's gift to all mankind, because in that way the Jews were able to spread the divine wisdom all over the world rather than keep it hidden in a small section of the Middle East.

I think that this would be a good time to give you a small tale of my personal history. Before I was born, my father decided to change the family name. You see, the family name had been Katz, and as a child he had been kidded in school by being called "pussy Katz." So, after my older brother was born, my father decided to change the family name so his son would not be kidded. But the name Katz is an abbreviation or acronym (in the Kabbalah it is called a Notarikon, of which more will be said later). It is short for Kohain Tzeh-deck (with a vowel added between the initial letters of the two words) and means "righteous priest." Thus, I *may* be a descendant of the ancient priestly caste, and thus, may by right learn and share the Kabalah. But before you think this bit of knowledge has gone to my head, let me remind you that this "revelation" comes in a section titled "mythological."

THE FACTUAL HISTORY OF THE KABALAH

Little is known as to where the Kabalah actually originated. There do seem to be elements of ancient Chaldean, Egyptian and even pre-Aryan Indian mysticism as well as elements drawn from other, less well-known Semitic peoples hidden in its depths. More modern aspects of the Kabalah either were heavily influenced by Neo-platonic theories or, in fact, influenced the Neo-platonists.

The earliest known form of Hebrew mysticism (not counting earlier shamanistic forms which seem to exist in all primitive tribes

and societies) was not even called Kabalah. The earliest form of Hebrew occultism was known as "Heh-cha-loht" (with the "ch" sounding like that in the Scottish word "loch") which means "ascent." It is also known as Merkabah Mysticism. The Merkabah was the name of the Throne of God in Hebrew, and it was the aim of the Merkabah Mystics to be able to see God upon His Throne.

Unfortunately, most of the writings of the "Merkabah Riders" have been lost, so that full knowledge of their techniques is impossible. From what little we have, we know that their sources seem to be based upon mystical contemplation of the early chapters of Genesis and the Vision of Ezekial. These methods are known respectively as Mah-ah-seh Beh-ray-sheet and Mah-ah-seh Mer-kah-bah. From the fragments of Merkabah Mysticism which still remain, it is assumed that the actual practices of these mystics involved "astral travel" through a series of seven "places" (planes?) by way of certain passwords, talismans and secret signs while in a state of self-induced trance (possibly via self-hypnosis, drugs or sex). The names of each of the guards at each of the seven palaces had to be known so that they could be appeased in some way which today is unknown. Here, for the first time in any popular course or book (to my knowledge) are the correct names which are known (from the fragments of the book *Pirkei Heichaloht*):

First Palace: Dehaviel, Kashriel, Gahoriel, Botiel, Tofhiel, Dehariel, Matkiel and Shuiel (though some say Sheviel).

Second Palace: Tagriel, Matpiel, Sarhiel, Arfiel, Shehariel, Satriel, Regaiel and Saheviel.

Third Palace: Shevooriel, Retzutziel, Shulmooiel, Savliel, Zehazahiel, Hadriel and Bezariel. (Note: There are only seven guards listed in the fragments, not the usual eight, implying that one of the names has been lost.)

Fourth Palace: Pachdiel, Gevoortiel, Kazooiel, Shekhiniel, Shatkiel, Araviel, Kafiel and Anaphiel.

Fifth Palace: Tachiel, Uziel, Gatiel, Getahiel, Safriel, Garafiel, Gariel, Dariel, Falatriel. (Note: there are nine guards listed here, which is one too many.)

Sixth Palace: Katzmiel, Gehaghiel, Roomiel, Arsavrasbiel, Agroomiel, Faratziel, Mechakiel and Tofariel.

For the Seventh Palace there were names for "ascending" and "descending," the meaning of which is unclear. My guess is that different names were used to get in and get out. Since other techniques (how to go into trance, how to astral travel, the appropriate passwords and needed talismans) are unknown, I am not going to give a listing of the names of the rest of the guardians as this might lead to some unwise experimentation. My purpose in listing the names of the guards (which in the tradition needed to be memorized) merely has been to show you the complexity of the system. Those who wish to go further into the topic have the name of one of the few sources in a preceding paragraph.

The final goal of the Merkabah Rider was to be able to gaze upon the Throne of God and upon God Himself! This was no easy task, as you can see from the small amount of material I have given above. Also, remember that even Moses was not allowed to view the face of God, for it was said that no mortal could gaze upon the face of God and survive.

There are obvious similarities to Egyptian lore as presented in the so-called *Egyptian Book of the Dead,* especially the idea of going through various places (hells in the Egyptian. The Egyptian hells should not be confused with the Christian idea of Hell) and passing tests in order to pass safely through these nether realms. Did the Hebrews copy from the Egyptians, or vice-versa? Or did both come from an older source? Or perhaps both cultures (along with others such as Tibetan and Amerind) just happened to tap into the same mystical current. Nobody knows.

Moving into the actual Kabalistic period of Hebrew mysticism, we come across the first well-known Kabalistic book, the *Sepher Yetzirah* or "Book of Formation." This book seems to be a combination of the earlier Merkabah Mysticism and the more modern Kabalah. The *Sepher Yetzirah,* along with another work, the *Bahir,* have been traced back to the earliest centuries of the Common Era. Within them are discussions of such things as emanations from Divinity bringing about the universe. This idea is known today as Neo-platonism. However, if we assume that the Kabalah was either brought to the Egyptians by the Hebrews, or that the Egyptians had the knowledge prior to the period of the enslavement of the Hebrews, then it might be that Neoplatonism was a development of the Kabalah. As stated before, it is well documented that Pythagoras, who is still famous for the Pythagorean Theorum (the sum of the squares of two sides of a right

triangle is equal to the square of the hypoteneuse), studied mysticism and was initiated into the Egyptian mystery school. It is not unlikely that he learned some early form of Kabalah there and brought it back to his home in the Greek city-states. It is not impossible that Plato and his later followers adopted the idea of emanations as a result of studying in Pythagoras' mystery school, begun when Pythagoras returned to the Greek isles from the Middle East. Of course, this is speculation, but is based on probabilities.

That Kabalistic mysticism continued to develop during the centuries of the Common Era since the beginning of the Diaspora cannot be disputed. It is one of the reasons that Jews were hated and feared. Part of the Kabalah is related to magickal abilities, and many people fear magick. In the fourteenth century, Moses de Leon made the first printing of the *Zohar*, the classic Kabalistic text. Some modern scholars, and some contemporaries of de Leon, have called it a fraud. They say that it was not the original *Zohar* of legend written by Simeon ben Yochai, and that de Leon forged the entire work. Although I do not claim to be a great achaeological scholar, I find this contention hard to accept. Parts of the whole long work in various forms have been discovered in other works dating before the fourteenth century. However, it does seem likely that de Leon did edit and add some of his own mystical philosophy to the *Zohar*. Even so, let us assume for a moment that Moses de Leon *did* create the *Zohar* as it is printed today (the most complete translation fills five volumes). If so, it is a monumental work of mystical thought. Besides, whether it is ancient or relatively recent, it should be studied for what is in it, not for who wrote it.

To sum up, the Kabalah is not a single book or simple mystical idea. Rather, it is a whole system of mystical thought and action. It is the mystical underpinnings for Judaism, Christianity and (to a lesser extent) Islam. As the Middle Ages developed in Europe, many locations became Kabalistic centers, the most important ones being in Spain. But in 1492, the year Columbus sailed, the Jews were expelled from Spain. It is for this reason that some people believe that Columbus (actually Cristobal Colon was his name in Spanish, and Colon may have been a variation of Cohen) may have been Jewish! Be that as it may, many of the Jews returned to the Middle East, and a large, important Kabalistic center developed in the city of Safed.

Two things happened which took the Kabalah away from being part of the mainstream of Judaism. One was a book by the respected Rabbi Moses Maimonides called *A Guide for the Perplexed*. In this book,

"rational" (by Western scientific terms) solutions to theoretical and philosophical problems in Judaism were given. A virtual war of words developed between the followers of Maimonides' "rational" approach (there is still much mysticism and magick even in his "rationality") and those who believed in the Kabalah. This "war" went on for years, the most famous proponent of the Kabalah being the Rabbi Nahmanides. Meanwhile, many schools of the Kabalah had developed, each with slightly different ideas of Kabalistic theory and practice, such as the schools of Isaac Luria and Isaac the Blind. The final blow, along with the *Guide for the Perplexed*, came in the form of a man named Sabbatai Zvi (1626-1676).

Zvi (or Zebi or Zwi) had an intense, charismatic personality. He was also very learned in both standard and Kabalistic Jewish knowledge. He became more and more popular in the Middle East until he was proclaimed by his followers as the Messiah, the saviour of the Jews. He never denied that he was the Messiah. Word of his magickal powers, wisdom and Godliness spread via Jewish traders to Jewish communities throughout the Middle East, Asia and Europe. In the Middle East, where he spent most of his life, he developed many die-hard zealots as followers. Finally, the Islamic Sultan could no longer ignore him. The resultant meeting between the two led to the discreditment of Zvi and his conversion to Islam, following which he was exiled to a prison in Albania where he died as a false Messiah.

Deceived Jewry tried to forget and put out of their lives everything which reminded them of Zvi. In fact, in Jewish books he was frequently merely called "that one." Since Zvi was associated with the Kabalah and magick, this too was discarded and the position of Maimonides was accepted. Except for small groups of secretive believers, Judaism deserted the Kabalah.

The Kabalah was saved from being perhaps totally lost by those Christians whose goal was to study the inner teachings of Judaism in order to prove that Jesus was, in fact, the Christ, the Jewish Messiah, and thus turn all Jews into Christians. As you can see, there are still Jews in the world today, and the attempt failed. But it did cause the translations of many documents and books which had never before been translated out of the Hebrew or Aramaic. The possibility of real magickal secrets which were holy and not satanic in nature caught the fancy of many scholars and clerics, up to and including Eliphas Levi (born Alphonse Louis Constant). Levi's most famous work, translated poorly into English, is now in print under the title *Transcendental*

Magic. His books and teachings helped start what has been called the "French Occult Revival" of the 19th century. At that time, many occult groups began to develop in France and spread to other countries, most notably Austria, Germany and England. Some of these groups used their occultism to support questionable ethics, leading to "magickal wars" between occult groups in France, and the evil of Nazism in Germany.

Looking for a second back on the "lighter" side of occultism, we come in England to the Hermetic Order of the Golden Dawn whose primary importance came in their taking the teachings of the Kabalah as a basis for their occultism and uniting with other forms of occultism such as the magickal systems of Egypt, of Enochian Magick, of the Magick of Abramelin, of mysticism from India as well as other sources. We will deal with all of these as need be in this course.

The Kabalah which we study in this course is a modern Kabalah. The Kabalah is a philosophical system of life as well as a magickal system and, as such, has changed over the centuries to meet the needs of the people of the current society. Besides differences in interpretations of the Kabalah based on different sects' attitudes, there are two major divisions in the Kabalah today.

First there is what I call the "Kosher Kabalah." This has come about as a result of the need for a Jewish spiritual rebirth. Right now, in America at least, the number of Jews is rapidly decreasing. Oh, there may be more Jews numerically, but for many it is merely a group association and nothing more. I feel that this is at least in part due to the extreme lack of spirituality found in some of the major forms of Judaism. This has resulted in a leaning away from standard Judaism, and the fact that there is a disproportionately large percentage of Jews being attracted to various cults which disguise themselves as religions. But some Jews are looking toward their own spiritual roots and are rediscovering their Kabalistic heritage. The Kosher Kabalah, then, has a particularly Jewish tone to it. It benefits all students of the mystical as we are obtaining more and more ancient Kabalistic works which are finally being translated into Western tongues. But, because it is so oriented toward one point of view, it is not our main concern.

The "WASP Kabalah" follows in the traditions of the Golden Dawn. This system of Kabalah universalizes the Kabalistic wisdom so that it may be accepted by all, no matter your particular faith or lack thereof. This "syncretistic" system of the Kabalah is the one which we will be studying. Because the Kabalah has been safeguarded for

thousands of years by the Jewish culture, it is obvious that it will have, in many instances, a Jewish flavor. That is why we will be using many words which are in Hebrew. However, since we will be studying the WASP Kabalah and not the Kosher Kabalah, since we are studying a universalized Kabalah, you do not have to be or become a Jew or Christian or Pagan or follow any particular religion or belief in order to study the philosophy and magickal techniques of the Kabalah and traditional ceremonial magick.

There are four main branches to the Kabalah, some aspects of each overlapping each other.

1. *The Dogmatic Kabalah.* This concerns the study of the literatures of the Kabalah such as the *Torah,* the *Sepher Yetzirah,* the *Bahir,* the *Zohar,* and many others. Although their study is fascinating, it is not the focus of this course. The names of various books and appropriate sections from them or ideas from them will be given when they are needed, but the Dogmatic Kabalah will not be a primary concern of these lessons.

2. *The Practical Kabalah.* This refers to the making of talismans and amulets via Kabalistic methods. It is the basis for Kabalistic magick when mixed with the following two branches of Kabalistic study. The methods of the Practical Kabalah are neither good nor bad, but can be used for what might be called "positive or negative" purposes. Therefore, it is necessary to first give you the work which will prepare you so that not only would you *not* have a desire to do magick for negative purposes, but so that you will understand the dire consequences that will result for YOU if you try to use magick for negative purposes. Thus, we will not be taking up the Practical Kabalah for a few more lessons.

Please don't misinterpret the last paragraph to imply that you will become a namby-pamby magician who is all sweetness and light if you follow the techniques as given in this course. No, by following the methods given here you can become a powerful magician, afraid of no other entity, physical or otherwise. But, rather than moving blindly with no understanding of the rules of the universe as explained by the Kabalah, by following these lessons and learning all the information, you can become a true wise man or woman, a wizard, a warrior of the light.

When we do get into the Practical Kabalah, into Grey Magick, then we will truly soar. Nor will we be limited to the kabalistic

methods of magick. As an example, just in dealing with talismans we will be discussing Pagan, numerological, Rosicrucian and other systems of making these devices.

3. *The Literal Kabalah.* This concerns the relationships between the numbers and letters of the Hebrew alphabet. The ancient Hebrews did not have separate figures to represent numbers, so they used the letters of their alphabet. It was believed that if two words had the same numerical total, they had a significant relationship to each other, and in some cases could be considered synonyms. As an example, *aheva*=13 and *echod*=13. Therefore, *aheva* is the same as *echod. Echod* is the Hebrew word meaning "one." Since in Judaism there is only one God, it also represents God. *Aheva* is Hebrew for "love." Therefore, according to this system, God is love. Further, the holiest name of God, the Tetragrammaton of YHVH totals 26. Since 13+13=26, we can say that love (*aheva*) plus oneness (*echod*) equals the nature of God (YHVH). This process is known as *Gematria* (geh-may-tree-yah). As we go on in the lessons, you will see the vital import that Gematria plays in ceremonial magick. It will be explained more fully in another lesson. (By the way, do you remember that I said I would explain the meaning of the number 13 earlier in this lesson?)

Notarikon (Noh-tayr-ih-kon) is another aspect of the Literal Kabalah. It is a system of finding acronyms, where the first letters of a series of words gives a new word or words. English examples of this system would be Mothers Against Drunk Driving becoming MADD or North Atlantic Treaty Organization becoming NATO. As you can see, they do not have to form familiar words, although they may do so. *A*h-tah *G*ee-boor *L*ih-oh-lahm *A*h-doh-nye is Hebrew for "Thou art great forever, my Lord." It is represented by the Notarikon (or acronym) AGLA, pronounced Ah-glah, as given in the Lesser Banishing Ritual of the Pentagram. Amen in Hebrew is composed of three letters: aleph, mem, nun—AMN. They are a Notarikon for *A*l (pronounced "ehl" and meaning "God") *M*elech (meaning "king") *N*eh-eh-mahn (meaning "faithful"). Thus, Amen, the Notarikon for Al Melech Neh-eh-mahn, means "God is our faithful king." This is the secret meaning of the word Amen.

Temurah (teh-moo-rah) is a system of transposition of letters such as is used in cryptography. Its primary importance is in interpretation of the Torah (known as exegesis) and in making talismans. Here are some styles of this system:

Avgad: A very simple kind of Temurah wherein any letter is replaced by the letter which follows it in the alphabet. Thus, in English, "a" is written as "b," "b" is written as "c," etc.

Aik Bekar: In this system, the 22 letters of the Hebrew alphabet plus the five special "final" forms of five of the letters (they are only used at the end of words) are mixed according to a certain pattern. They are placed in nine boxes of three letters each. Thus is formed a figure three boxes high and three boxes across. In Aik Bekar you can have any letter in a box represent either of the other two letters in that box. In the first box which has the letters aleph, yud and koph (the "Aik" of Aik Bekar), the yud could represent either the koph or the aleph. So, too, could the koph represent the aleph or the yud, and the aleph could represent either the yud or the koph.

A Y K
A = Y or K
Y = A or K
K = A or Y

The letters in the second box make the word Bekar.

Achas B'tay-ah (the "ch" sounds like the Scottish word "Loch"): This is similar to Aik Bekar. In this system there are seven boxes of three letters each, with one letter left over. Here again, a letter in one box is interchangeable with any of the other letters in that box.

There are several other systems of Temurah including the simple expedient of transferring the first letter of the alphabet with the last, the second with the second to last, etc.

4. *The Unwritten Kabalah*. This fourth branch of the Kabalah refers to the correspondences on the sacred glyph known as the Tree of Life. It is the key to the entire Kabalistic system. In the next part of this lesson we will begin the study of the Tree of Life.

But before going on to the next part, take a few days off and go over this last history section. Also be sure to be doing your rituals and keeping your diaries. You might also start building your altar and sewing your robe (if you intend to do so) while you spend a few days studying what has been covered so far in this lesson.

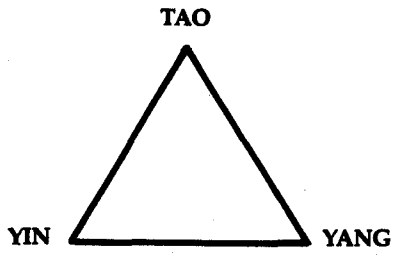
PART FOUR

In this part we begin the study of the mystical symbol known as the Tree of Life. In the garden of Eden as described in the book of

Genesis of the Old Testament, there were two important trees growing with the other flora and fauna. One was the Tree of the Knowledge of Good and Evil. According to the exoteric interpretation of this passage, it was by eating of this tree that Adam and Eve fell from grace. God then drives Adam and Eve from the garden because the Tree of Life is there, and, as God says, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Although not having good syntax, this biblical quote indicates clearly that the Tree of Life is considered to be highly important, capable of bringing eternal life. It is also capable of bringing much more, as we shall see.

Diagrams are frequently used to represent other things. A diagram of a miniature solar system can be used to represent the appearance of an atom; its many valence levels filled with electrons are represented by the "orbiting planets" and the nucleus represented by the stationary Sun. Yet, no one has ever seen an atom. No one knows if this is actually the way an atom appears. In fact, modern sub-atomic nuclear physics tends to ignore the solar system model of the atom, replacing it with tiny waves of energy which constantly move toward and away from the center of the atom. But for most practical purposes, the solar system model of the atom works, and is still taught in schools. However, it is only a model.

There are other models for other purposes. One such model is a triangle with Yin and Yang at the lower angles and Tao at the top. Yin represents all things which are achetypically female: cold, wet, winter,

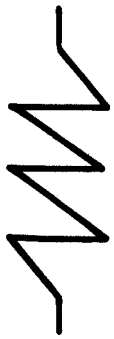


receptivity, emotionality, etc. Yang represents all things which are archetypically male: warm, dry, summer, aggressiveness, logic, etc. Tao represents the balance of these two ideas. Balance, according to Taoism, is the desired state. For a person to be balanced, he or she must have aspects of *both* Yin and Yang.

Other things can be reflected in this Yin-Yang-Tao triangle. Father, Son, Holy Spirit (The Holy Spirit in Gnosticism was seen as being female); liberalism, conservatism middle-of-the-road; body, mind and spirit; and many other trinities. A most important one for modern philosophy was first written by the German philosopher Hegel and is known as the Hegelian Dialectic or the "Thesis-Antithesis-Synthesis Theory." This theory holds that if you have one condition or situation (thesis) but wish to change it to another, usually opposite condition or situation (antithesis), the result will not be either the new or old, but rather a mixture (synthesis) of the opposing positions. This is why revolutions rarely achieve their goals. Instead, they end as a mixture of what was and what was desired. The method of nature is evolution, not revolution.

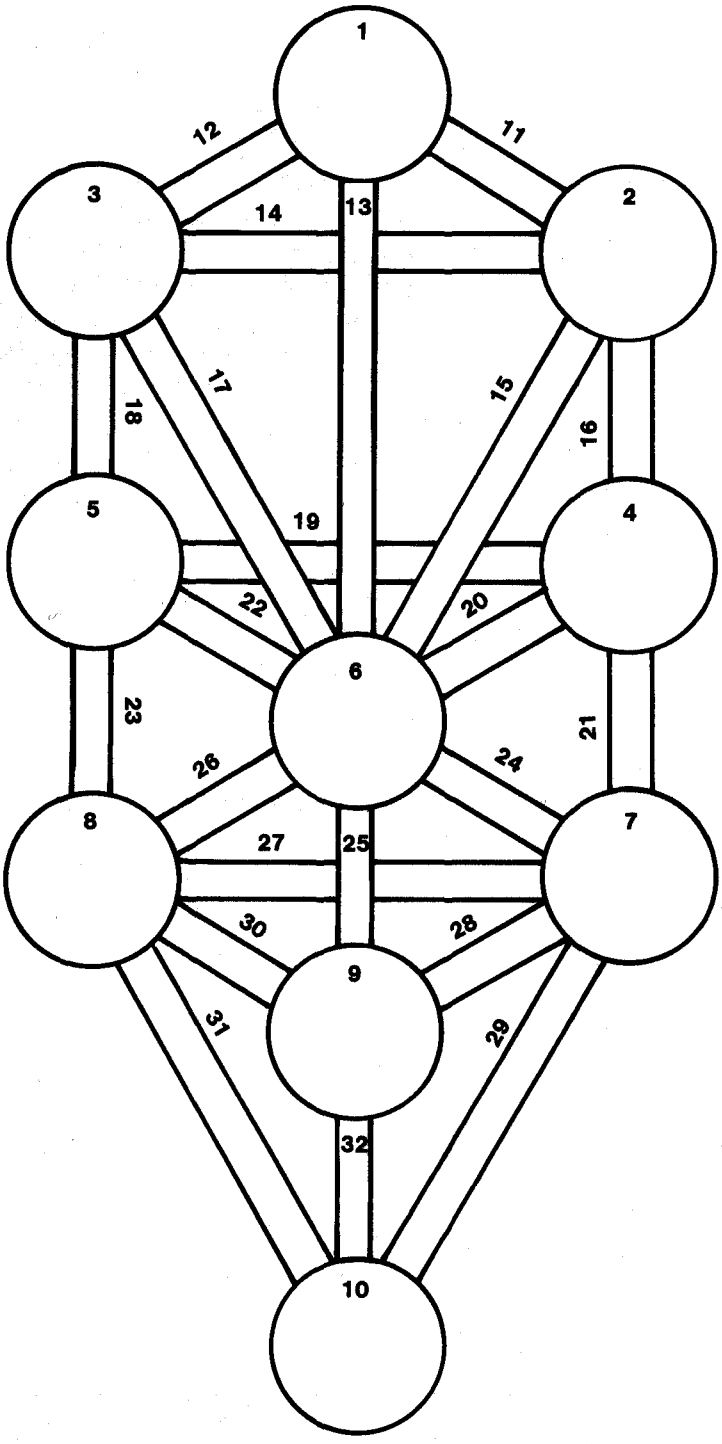
The diagram which is important to the Kabalah above all others is the Tree of Life as pictured on the next page. As you can see, it is composed of ten circles forming three triangles: the highest one points up, then two triangles pointing down, and finally a single circle hanging pendant to the triangles at the bottom. Note that there are 22 paths numbered from 11 through 32 connecting the circles.

These circles are known as the SEPHIROHT (seh-fear-oht), the singular form being SEPHIRA (seh-fear-ah). If you draw straight lines going from Sephira 1 to 2, 2 to 3, etc., up to 10, you will get the Lightning Bolt or Flaming Sword image shown below:



The Flaming Sword

This is both the flaming sword which the Kerubim hold to keep people from getting back into the Garden of Eden and the path by which Divinity created the universe.

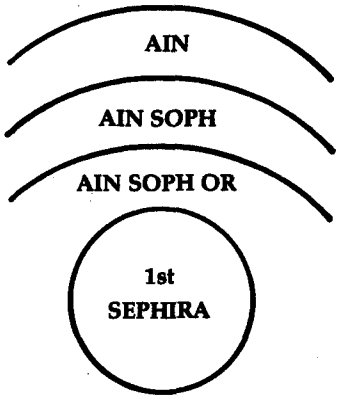


The Tree of Life

How can we know the ultimate Divinity? We only have mortal minds which are limited and we see everything in dualities (me, not-me; up, down; stable, unstable; moving, stopped). Since the very nature of Divinity, by definition, must be beyond any sort of limitations, Divinity cannot have a dual nature. If Divinity is male, then Divinity is not female and thus is limited. Divinity is the ultimate unity, beyond duality. And since we have mortal, limited minds, the ultimate Divinity cannot be like anything we know. In fact, the ultimate speculation we can make about the nature of Divinity is that Divinity is NO-THING which we can know. In Hebrew, the word for no-thing (nothing) is *AIN.*

As soon as we put any qualities upon Divinity we limit the Source-of-All. As stated, a male God limits God to being not-female. A merciful Divinity does not have the righteous severity of being just. A Divinity which is limited cannot be the ultimate Divinity. It follows, therefore, that the only quality we can put upon Divinity is that Divinity is WITHOUT LIMIT. And the Hebrew for "without limit" is *AIN SOPH.*

As stated earlier, it was believed that anyone who beheld the face of God could not live. On this planet we can barely stand to look at the Sun on a bright day for more than a fraction of a second. It is too bright. Since we cannot behold a bright light, nor can we behold the "face of God," it follows that there is a relationship between the two, and that the first conceivable yet unknowable and unexperienceable aspect of Divinity is brightness beyond any brightness of which we can conceive: LIMITLESS LIGHT. The Hebrew for "light without limit" is *AIN SOPH OR.* These three conceptions are conceived to be above the Tree of Life with a "veil" beneath each as shown in the following diagram:



Because the word *AIN* means "nothing," these three conceptions above the first Sephirah have been called THE THREE VEILS OF NEGATIVE EXISTENCE. However, they have been called so *wrongly*, because in context Ain does not mean "nothing," but rather "no-thing" which our mortal minds can conceive, understand or know.

The earliest known Kabalistic theory as to how the universe was formed comes from the *Sepher Yetzirah*. It holds that God moved the magickal Hebrew letters in such a way that the physical universe was formed. This is a basis of Grey Magick which we will get into later in the course. Today, the most popular Kabalistic theory of the creation of the universe is the system described by the famous Rabbi Isaac Luria. According to Luria, before the creation Divinity filled the universe. Then, for some unknown reason, God decided to create. God allowed a tiny part of "Himself" to shrink out of the universe, leaving a space. However, in some mysterious way God still filled this space much as a fragrant rose when removed from a room will still leave its essence or scent behind. This process Luria called "tzim-tzum."

God then sent a beam of energy from within "Himself" out into the newly abandoned space, apparently trying to create containers for this energy. But, for some reason unknown to us, God *appears* to have failed, with the result that the containers were shattered, forming the shells or what is known as the *Kellipoht*, the places where "demons" dwell. God attempted the process again, this time succeeding. The energy from the AIN went through the AIN SOPH, through the AIN SOPH OR and into the first Sephira. That Sephira filled with energy, then overflowed into Sephira number two. Sephira two filled and overflowed into Sephira three, and so forth down the Tree of Life into Sephira ten where an equilibrium, a balance was established.

As the energy proceeds down the Tree, it goes from being very ethereal and spiritual in nature until in the tenth Sephira it manifests as the physical plane and our planet, Earth. Thus, this energy is seen as constantly creating our universe. This energy comes directly from Divinity, and without it all would instantly cease to be. Thus, with this simple way of looking at the Tree of Life, we can see how truly God must love us to constantly be giving us existence.

Here is a type of mathematical way of looking at existence as represented by the Tree of Life: From NO-THING comes Limitlessness (outer space). Filling this Limitlessness is Limitless Light (big bang, or perhaps the space-time continuum). But this is all abstract. This is just energy. Now we need to develop solidity out of energy.

We start with the idea of position, what in plane geometry is called the point (first Sephira). By reflecting itself, the first point can create a second point (second Sephira). By joining the two points together we form a line. But there is nothing by which to judge length. So again, by reflection, we create a third point (third Sephira) which enables us to say that point a is closer to point b than b is to point c. Thus we have formed a triangle or plane. But this has all been what is called Euclidian: it exists on an imaginary two-dimensional surface with no thickness. To create a physical universe, we need substance, we need three dimensions. We need knowledge (Dah-at, the theoretical Sephira said to exist between the upper three and lower seven Sephiroht) in order to cross the void from two dimensions to three.

With the knowledge we create a fourth point (fourth Sephira) which, with the previous three points gives us volume, and thus a third dimension. But these three-dimensional points are static, unmoving. We need another point to show motion (fifth Sephira) and still another to indicate time (sixth Sephira), for in the physical world time and space intermingle and cannot exist without one another.

So now we have something which has three dimensions and can move within the three dimensions. We still have nothing which can appreciate that existence. We add three more points (seventh, eighth and ninth Sephiroht) which show:

a. The essence of life, called BEING (*sat* in Sanskrit),
b. The ability to think, called CONSCIOUSNESS (*chit*), and
c. The ability to experience the sensation of something outside of one's self, called BLISS (*ananda*).

Therefore, the first idea of reality as can be appreciated by a mind is built up from the idea of a point through the idea of bliss, and summed up as REALITY in point ten, the tenth Sephira.

Now, I realize that what has been described here is very complex, and may, in fact, be confusing. But, like the Tarot, the only way to really learn about the Tree of Life is to study it, use it, confront it every day. As you learn more practical uses for the Tree of Life it will become quite easy to understand. In the meantime, spend a few days with this section before moving on to the next section. Remember, nobody said these lessons would be easy. But by the end of this course you will be able to understand the basic theories of the Tree of Life as presented in any book. And the Tree of Life will become part of your everyday life

and thought. When that occurs you will have become a true mystic. And when you understand the universe as it is represented by the Tree of Life and can freely move about on the Tree as you wish, then you will be a true magician.

PART FIVE

Before proceeding with this section you should really have the LBRP down pat. This means you should have all of your visualizations clear and the whole ritual memorized.

The ritual I am about to describe is called the Middle Pillar Ritual. Its proper practice will result in greater vitality, aid in the task of self-mastery, help cultivate spiritual insight and help you in your white magickal quest, the search for union with the divine nature.

The Tree of Life exists everywhere, not just as circles on a piece of paper or as a philosophical construct. It also exists within the human being on a variety of levels. Picture yourself turning around and backing into the Tree of Life. This will give you a good idea of how the Tree exists on the body. The uppermost Sephira is just above the top of the head. The second Sephira is at the left side of the face, although it is on the right side of the Tree. The third Sephira is on the left side of the Tree and on the right side of the face. This continues down the entire body. We will be studying more of these relationships with the Tree of Life, part of the Unwritten Kabalah, in the next lesson.

But for now we must turn our focus away from the Kabalah and toward India. Here, the most ancient of spiritual texts, the Tantras, speak of psychic centers known as *Chakras* (pronounced "kahk-rahs") which exist in the energy field around our bodies. There is also an energy stream known as Kundalini which goes through these psychic centers. The oldest Tantras speak of four major Chakras: at the navel, the heart, the throat and the top of the head. Later books speak of six or seven chakras, often disagreeing as to where the other two or three are located. But most importantly, the books tell you that it is dangerous to attempt to raise the Kundalini energy through the centers. To discover why this is so we must jump from ancient India to Victorian Europe.

This was the era of Sigmund Freud. Although Freud outlived the Victorian era, much of his philosophy was heavily dependent upon his being raised in the Victorian period. It is also clear that Freud, a Jew, studied the Kabalah, in at least some cursory way. In his early

writings on psychology Freud indicated that he believed that there was an actual, physical energy, a psycho-sexual energy, which he called "libido." Freud believed that this energy came from all parts of the body and would move to a single part of the body. He called this process "cathexis." He believed that *all* psychological problems could be traced to blockages of this psycho-sexual libido energy. Freud realized that if he was correct, the way to solve psychological problems would be to unblock this sexual energy. This meant, of course, that he would have to encourage people to have sexual relations. Freud knew that in an age still rife with the repressive Victorian morality, when tubes of cloth were placed over piano legs because they vaguely resembled women's legs, this would never be accepted. This was especially true since many of the people Freud worked with were unmarried.

Freud was a pragmatist. He knew he would have to change his theories so that he could still help people. I don't know if Freud was thinking in this direction, but it does seem to make sense that if getting energy moving would clear blockages, clearing blockages would also allow the energy to move freely. No matter how he came to this conclusion, Freud did change his notion of libido from an actual energy to a mere desire which was capable of being focused in other directions. He called this process of focusing the energy in other directions "sublimation." Unfortunately, since there was no longer an actual energy which was stopped, Freud now needed to come up with something contrary to the desire known as libido. This he called the "death wish." If it sounds confusing, it is. This is because Freud would not accept the reality of libido as an actual energy.

Meanwhile, one of Freud's most creative students, Wilhelm Reich, decided that Freud had been correct in the first place. He set out to discover and measure Freud's concept of psycho-sexual energy. Freud was quoted as saying that Reich was either a fraud or the future of the psychoanalytic movement. Later, Freud wrote the book *Civilization and Its Discontents* to denounce Reich's theories.

Reich's researches went far beyond those of Freud. Reich called the psychosexual energy "orgone" and believed that he had seen it and measured it. Its color was a bright blue (such as in the LBRP). Reich invented group therapy, rebirthing, primal scream, bioenergetics, and certain educational systems; he also did sexological studies similar to Masters and Johnson years before they began their research. Reich wrote several books on his theories and made devices (orgone

accumulators) which he claimed could take orgone energy out of the environment to be used for healing purposes. For his efforts to enlighten the world, Reich was thrown in jail and his books were burned. (Here in America. In the 1950's!)

As a side note, while talking to Israel Regardie I mentioned that Reich's book, *The Function of the Orgasm*, should be read by all occultists, and Regardie strongly agreed.

My point in this is not to get you to read a particular book or author, nor is it to criticize the actions of our government in the middle of the McCarthy era. Rather, it is to show that Western science has studied and is well aware of the nature of the psycho-sexual energy. And this energy called libido or orgone in the West is known as Kundalini in India.

The study of Kundalini has gone on for thousands of years in India, so they have a much better knowledge of it than does Western science. In a base and chaotic form it is said to lie "sleeping" in the area of the coccyx, the tip of the tailbone. On the surface of the body this appears at the perineum, the space between the sexual organs and the anus. Through imagination, special breathing and visualization methods, special sounds or through sexual activity, this energy can be roused and sent up the spine, charging the psychic centers, the chakras, as it rises.

Here is where the danger lies. The energy does not rise smoothly. It stops and charges each chakra. If you are not ready to have a particular chakra charged with energy, if you have not reached the appropriate stage of psychic awareness, one of two things can happen:

1. The chakra will be charged and the sudden influx of energy will "blow you away," killing you, driving you insane or, perhaps, enlightening you.

2. The raised energy will have no place to go. Then you are like a filled balloon which is in a state of tension and cannot pop nor have the air in it released. Something eventually has to give. Remember, Freud said (originally) that blockages were the cause of all psychological problems. If the Kundalini becomes "stuck" at a lower chakra it could result in a sexual obsession. Trying to raise the Kundalini without proper instruction could also create severe physical problems. This is why in order to practice what is called Kundalini Yoga (which is a new name; its actual name is Laya Yoga) you should first get yourself a good teacher, known as a "guru."

The ancient Kabalists were also aware of this energy. It is sometimes known in Hebrew as Ruach. It, too, cycles in the psychic centers. In the Kabalah there are five important psychic centers, each relating to a Sephira, and each also relating to a part of the psyche and the body of a human.

The Yeh-chee-dah (as always, ch as in the Scottish word "loch") is the psychic center just above the head. It is the deepest level of the subconscious. It is always in contact with the Divine and it is sometimes known as our higher self. It relates to that aspect of God represented by the God name Eh-heh-yeh.

Ruach, besides being the name of the energy we have been discussing, is also the name of the psychic center at the solar plexus. This is in the center of the torso above the stomach and just below the heart and breast. When this center is fully expanded it includes the heart. It represents our consciousness. Here we discover one of the basic difference between Eastern and Western mystical philosophy. In the East it is believed that our world is composed of nothing but vibrations. Our physical world is an illusion. This illusionary world called "Maya" is what is perceived by our consciousness. Therefore, our consciousness, by only seeing Maya, "slays" the true, inner reality. We are then told to "slay the slayer," eliminate our consciousness via meditation and other techniques. Western occultism, being more pragmatic than its Eastern counterpart, says "let's not slay the slayer, but rather let us *perfect* the slayer so that it no longer only sees an illusion." This is the process of developing the Will, which, by your ritual practice, you are now doing. The center relates to the God name Yud-Heh-Vahv-Heh El-oh-ah V'dah-aht.

The center known as Nephesh is located at the sexual organs. It represents the most superficial layer of our subconscious. It holds our lusts and urges and is capable of blocking the flow of energy between the Yeh-chee-dah and the Ruach. The God name here is Sha-dai El Chai.

We can compare these Kabalistic ideas with other types of psychology:

KABALAH	FREUDIANISM	TRANSACTIONAL ANALYSIS
Yeh-chee-dah	Superego	Adult
Ruach	Ego	Parent
Nephesh	Id	Child

In the Kabalistic system, there are two other psychic centers which need to be described.

The psychic center located at the feet is known as the G'uph. It represents the physical body. When standing, it actually goes above the feet and below the feet, into the earth or surface below your feet. Its God name is Ah-doh-nye Ha-ah-retz.

The center at the base of the throat has no name in Hebrew, but is known as "the link." When activated, this center becomes the self-induced and self-devised link between the higher self (Yeh-chee-dah) and the conscious (Ruach). "The Link" is a good name as it is a link between the centers above and below it. Its God name, borrowed from another Sephira, is Yud-Heh-Vahv-Heh El-oh-heem.

The energy we are going to work with is *psycho*-sexual in nature, and can be fully controlled by the mind (more on this in a later lesson). Problems can develop when you try to raise the energy from the sexual centers because of the emphasis on the sexual nature of the energy. In our system we stress the psychological and spiritual nature of the energy; thus we can work in complete safety and without a guru. In this system we take the energy from our connection with the Divine, at the Yeh-chee-dah, and bring it down the "Middle Pillar" or our body. By the time the energy reaches the powerful sexual centers it will have become so purified that, in effect, it spiritualizes the energies that otherwise might only be expressed in a sexual manner. This does not mean that you will lose any desire for sex, only that when you do have sexual relations you will have a greater, even spiritual experience, and not simply a physical experience. This ritual will make you neither more nor less interested in sex.

THE RITUAL OF THE MIDDLE PILLAR

STEP ONE. Do the Relaxation Ritual.

STEP TWO. Do the LBRP. When finished, stand behind your altar (if you have one) with your hands at your sides, eyes closed, steady relaxed breathing and, above all, try to get your mind into a still, quiet and calm state.

STEP THREE. Focus your attention just above the top of your head. As a result of the LBRP there should be a sphere of white brilliance at this point. If not, visualize it. Take your time. Regard this white brilliance with a sort of awe: it is the spatial equivalent to the vital core of your being, your higher self, your link with the Divine.

The result of this contemplation should be that the brilliance becomes even brighter. Now vibrate the God name, **Eh-heh-yeh** three or four times. The sphere should get brighter still.

STEP FOUR. Now visualize a slender beam of light descending from the brilliance through the center of your head, and stopping at the nape of your neck. Here the beam widens into a ball of light, although not as big as the one above. At this point you should be visualizing simultaneously the brilliant sphere above your head, the small ball of light at the base of your neck, and the beam of light connecting the two. Understand that this is the link between your conscious and your higher self, and the ball of light at your neck should grow in size and intensity. Vibrate the God name, **Yud-Heh-Vahv-Heh El-oh-heem,** three or four times.

STEP FIVE. Keeping the above in mind, cause a beam of light to descend from the ball of light at your neck, go down your torso, and light up the solar plexus in the form of a sphere. Understand that this represents your consciousness, and the ball should increase in brightness and intensity. You may feel as if you are being warmed by an internal sun. Vibrate the God name **Yud-Heh-Vahv-He El-oh-ah V'dah-aht** three or four times.

STEP SIX. In the same manner, see the light descend to the area of the genitals and form a sphere. Here, regard yourself as master of your "lower" self. The God name to be vibrated three or four times is **Shah-dai El Chai.**

STEP SEVEN. Again the light should descend, here to form a sphere which encompasses both feet and the ground; that is, the sphere should be half above the ground, covering the feet, and half below the ground, under the feet. The God name to be vibrated three or four times is **Ah-doh-nye Ha-ahr-etz.**

STEP EIGHT. At this point there should be large spheres of light above the head, at the throat, at the solar plexus, at the groin and at the feet. Each sphere of light should be connected with the sphere above and below by a beam of light.

STEP NINE. Stay in this state for as long as you desire. Then, take a deep breath, and as you exhale, visualize the images fading and becoming invisible. They are still there, but they cannot now be seen. This completes the Middle Pillar Ritual.

STEP TEN. Remember the instructions on vibrating words. Each vibrated word should be done so that you can *feel the appropriate area* of the body vibrating.

STEP ELEVEN. If at any point you should have trouble or difficulty in forming a sphere of light or a beam of light, do NOT struggle for minutes on end until you break out in a sweat. Rather, stop where you are and complete Step Nine with the progress you have made. Several things could have caused the problem. They are usually mental in nature, either from conscious or unconscious sources. By repeating this ritual daily you will be able to eventually overcome any problem in a very natural, gentle manner. You will be a better, stronger, happier person for it.

STEP TWELVE. Do the Tarot Completion Ritual. If you have been doing the ritual regularly for at least six weeks, you should begin using the all 22 cards of the Major Arcana.

STEP THIRTEEN. Record results, feelings, experiences, etc., in your ritual diary.

Note: It is after about two or three months of regular work that students start to report some unusual phenomenon. They may think that they are seeing, hearing, or even feeling strange. . . things! *This is perfectly normal.*

You have been working with what I call the "Astral Senses." The Astral Senses include the ability to see, hear, etc. on the higher planes (the planes will be discussed in a few lessons). Anything that you experience has always been there; only now, for the first time, you have opened your senses enough so that you can become aware of it. I first became aware of these things while watching a boring program on T.V. Suddenly, out of nowhere, a large serpent semed to come out of the floor and descend back into the floor about a foot away from its point of entry! A friend of mine calls these things "astral garbage." I call them "little nasties." *They cannot harm you in any way.*

Let me repeat that: Little Nasties cannot hurt you. They can be bothersome, however. Sometimes I'll think that somebody is looking over my shoulder and I'll spin around to see who it is only to find empty air! One time, while talking to a person at a party, I thought I saw an old friend walk by. I turned away suddenly from the person I was talking to in order to say hello to. . . a bush! When I turned back to

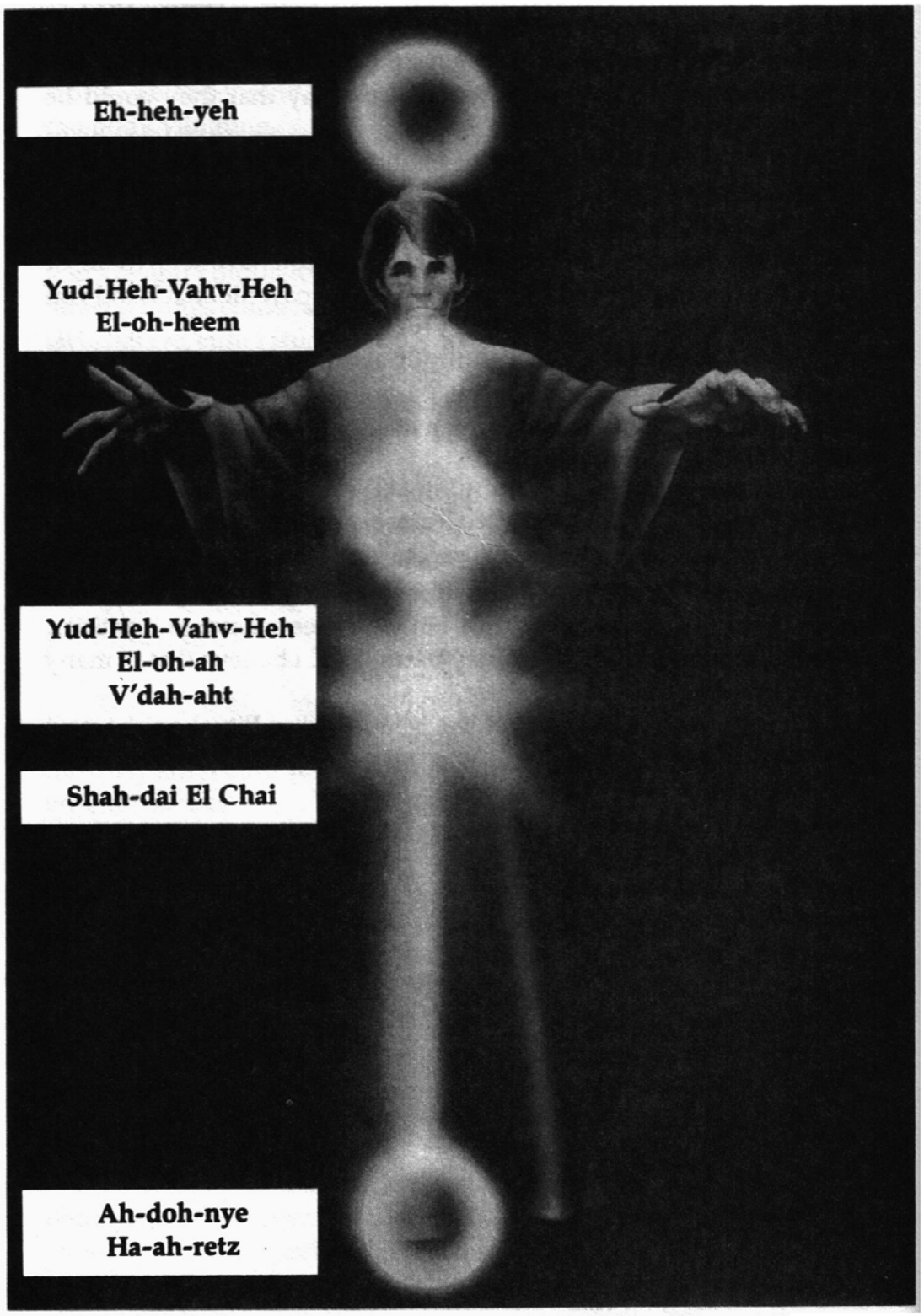
the person I was talking with she gave me a strange look and quickly made an excuse to leave. Oh well... I did say that they could be bothersome.

Other people have told me of seeing friends who weren't there, as I did, and others have heard voices calling them. Some people see bright, sparkly spots floating through the air. You may never see them and still become a very successful magician. If you have seen them, or do see them in the future, don't worry. It's not a psychic attack and you are not going crazy. And they can't hurt you.

In fact, if you have the right attitude about Little Nasties, they can be sort of fun, especially at a boring party. In any event, don't be surprised when those little guys bring a little silliness, fun, and at times exasperation into your life.

In all honesty, I am not really sure what they are. In some cases they seem to be what are called "elementals" (more on them in another lesson). In other cases, because you are working via visualization on the astral plane, you may, like a weird cosmic magnet, just be attracting meaningless astral junk. Little Nasties are not evil entities. Many children have "invisible playmates," and I believe that in many instances these are Little Nasties.

You will find a summary of the Middle Pillar Ritual on the next page.



The Middle Pillar Ritual

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Two. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. Name the four parts of the LBRP.
2. What is AGLA an abbreviation for?
3. Who is the Archangel of the North?
4. What is the "Great Voice?"
5. How do you make the sign of the element water?
6. What are the three "literatures" of the ancient Hebrews?
7. Name the man who made Hebrew into a modern, living language.
8. How was the Hebrew letter Vahv probably originally pronounced?
9. What was the earliest form of Hebrew mysticism?
10. Who started the French Occult Revival?
11. What are the four main branches of the Kabalah?
12. How do you say "Without Limit" in Hebrew?
13. What are the "Little Nasties?"

The following questions only you can answer.

1. Are you doing all of the rituals (Relaxation, LBRP and Middle Pillar) regularly?
2. Do you understand Kabalistic psychology?
3. Do you have a beginning understanding of the Kabalah and the Tree of Life?
4. Do you understand the idea of Thesis-Antithesis-Synthesis?

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L·e·s·s·o·n

3

PART ONE

Have you ever heard of a "Sunday Morning Christian"? A Sunday Morning Christian is a person who goes to church every Sunday (to be seen), sings very loudly (to be heard) and puts large bills in the collection plate. Then, in business, he does everything possible to steal and cheat. He lies about his friends and enemies and he cheats on his wife. Yes, he puts on a big show of being a Christian for a few hours every Sunday, but when it comes to living every minute of the day after the manner of Jesus, he fails miserably.

So what does this have to do with Ceremonial Magick? Like the Sunday Morning Christians who think that Christianity is something you do once a week, most people think that magick is something you do. This is totally wrong.

Magick is *not* something that you *do. Magick is something that you are!*

To really be a magician means that your "mindset" is totally centered around magick. This means that no matter what you are doing, thinking or saying, there is always in your mind the idea of how everything is related magickally. Thus, if you are talking politics, you might be thinking about how a politician is able to convince people to vote for him or her without ever mentioning a political platform. Certainly this is a powerful form of magic; convincing people to do things for no apparent reason. When you are cooking you might be thinking about how the element of fire affects meats, their by-products, and vegetables. When magick becomes your way of thinking, acting and breathing, then you will be a magician.

This brings us back, for a moment, to the Hermetic Order of the Golden Dawn. There were really six degrees in the Golden Dawn, which, if you did well, would allow you to seek entrance into the inner order, the R.R. et A.C. If you have studied a bit about the Golden Dawn, this may shock you: *The Golden Dawn was never a magickal order!* The inner order, the Roseae Rubeae et Aureae Crucis (Red Rose and Gold Cross; R.R. et A.C.) did practice practical magick. The outer order, the Golden Dawn, did not.

The Golden Dawn did have several purposes in the Order's overall scheme. It allowed people to meet and learn to have confidence in each other. It allowed people to learn the theories and philosophies which would later allow them to do practical magick. But for the purpose of this course, the most important aspects are that it initiated people and got them attuned to the four magickal elements.

Obviously, I cannot initiate you via a book. No one can. But what is the need and purpose of initiation, anyway?

Initiation has two aspects, practical and mystical. On a practical level, initiation gives you nothing. Rather, it allows you to *begin* to do a certain prescribed system of work. As an example, a person initiated into the Neophyte degree of the Golden Dawn was to begin learning the Hebrew alphabet, the symbols of the planets and the zodiac, and he or she was also to begin doing the LBRP. The word "initiation" comes from a Latin root which means "to begin."

The mystical aspects of initiation are a different story. Imagine a private club which you want to enter. You knock on the door and the bouncer, who doesn't recognize you, sends you away. Then, a person who knows both you and the bouncer comes up and introduces you to each other. From that time on you are a welcome guest in the private club. In this little story, the introduction to a higher, stronger force in the form of a bouncer, was your initiation. In reality, the mystical aspectsof initiation not only introduce you to higher powers (or, if you prefer, your higher self), but it also causes spiritual, emotional and *physical* effects within you which allow you to be easily recognized in the future by the higher powers.

There is another way to cause the inner changes which allow this recognition. You could go up to the bouncer day after day, week after week and month after month if need be, talk to the bouncer and bring him presents and friendship until finally, without a third-party introduction, the bouncer allows you into the club. The way that this can be done is through performing the work of this course.

In the Golden Dawn, an initiation into the Nephyte Grade gave you membership, companionship with others of a like mind, and allowed both you and the other members of the Order to see how well you could work together. Since you are not becoming a member of any order, that particular initiation is not vital to your advancement. The next four grades of the Order try to balance you with the four magickal elements and, in fact, were sometimes referred to as the "elementary grades." We will be learning about the magickal elements, Earth, Air, Fire and Water, one at a time and in their proper order.

The Neophyte grade of the Golden Dawn was not related to the elements. In fact, it was not considered to be the first degree of the order. It was called the 0=0 Grade. The next degree, known as the first degree or 1=10 (first degree equals the tenth Sephira) was associated with the element of Earth, so it is there we must now begin. We must become in total harmony with this element.

Each of the four magickal elements are representative of alternate aspects of the qualities of temperature and humidity. Since we are working with the element of Earth, let's examine its qualities. Obviously, Earth is not wet. Nor is it warm (except when infused with the element of Fire as seen in lava). Therefore, we can say that *the element Earth has the qualities of being dry and cool.*

The next step is to learn how to become aware of and in control of this element in our day-to-day life.

Exercise 1. Make a list of things which have the combined qualities of dryness and coolness. However, don't do this just out of your head. Rather, make a list of Earth things that you see each day. Practice this for one week. Be sure to record the results each day in your magickal diary.

Exercise 2. Find a place filled with nature, such as a field or park. Wear as little clothing as you can (if possible, nudity is best), and sit or lie on the ground so that as much of your skin as possible is touching the ground. This is especially easy for women, as they can simply wear a flowing skirt with no underwear and sit on the ground with the skirt spread out. In this way there is nothing between the skin and the Earth. Spend some time contemplating, feeling the coolness and dryness of the Earth. You should do this at least three times within a week.

If you happen to find a grassy spot, or an area which has recently been watered, you may have a feeling that the magickal element of Earth has wetness in it. There are two responses to this. First, tempera-

ture and humidity are relative. It may be damp compared to desert sand, but it is dry compared to ocean water. At least this shows that you are thinking about the elements. However, the real answer to the idea that earth has some wetness to it is that you are mistaking the physical soil for the magickal *archetypal* element Earth. A physical representation always lacks the purity of the archetype. Since we are physical and learn through our senses, we move in our minds from the physical imperfect object to the pure archetype. It is in this way we gain knowledge of the magickal elements.

Exercise 3. Spend a period of up to three minutes (no more), once a day, imagining that *you are the element Earth*. Feel the heaviness, the slowness, the coolness and dryness of Earth. Feel the way you can absorb the pains and problems of the world (however, *do not* actually do so). Become Earth. Do this exercise for at least a week before moving to the next exercise.

Exercise 4. Once you have learned to "be Earth," the next step is to control the element Earth. Take a moment and imagine yourself to be Earth. Bring the feeling from the previous exercise into your consciousness. Next, hold your hands 9 to 12 inches apart, palms facing each other. Imagine a bottle or box between your hands. Now, as you exhale, visualize all of the Earth element which is in you going out with your breath and into the container between your hands. Three to five breaths should be enough to fill it. Then, with three breaths, inhale it back into you and go back to normal consciousness.

The Test. This will allow you to see whether or not you really have become not only in harmony with the magickal element Earth, but also see if you are able to control the element.

The next time that you feel lightheaded, giddy, unstable, not able to do your work, etc., form the container of Earth as described in Exercise 4. Then, once the container of Earth has been formed, with one big inhalation, draw the contents of the container back into you. Within five minutes you should feel stable and grounded.

The next time that you feel bloated, overweight, slowed down, etc., again form the container of Earth; only this time, visualize a large hole in the ground and drop the container into that hole. Quickly see the hole close. You should feel lighter in a few minutes, but it may be necessary to repeat this exercise up to five times to really feel light (but not like an "airhead") and energetic.

When you have succeeded at both parts of this test you will have mastered the element of Earth. However, if you do not succeed at it

within a few days or weeks, don't worry about it. Just keep practicing. Remember, initiation is a beginning, not an ending. Continue with your studies in this course. Do not stop and wait until you perfect your mastery of the element. Be sure to record the results of your experiments, whether they be good, bad or indifferent, in your magick diary.

PART TWO

Before starting this part of this lesson, go back and reread the sections on the Kabalah in the last lesson. If you have not read them for a while, don't be surprised if the material now makes more sense to you than it did at your earlier readings. This is because your mind has had the time to digest the information subconsciously and intuitively come to an understanding of what was described in the last lesson. In fact, this is a good reason to periodically review all of these lessons.

We are going to be looking again at that central glyph of the Kabalah, the Tree of Life. There are many ways to study the Tree, and in this part of the lesson we are going to look at a few of the ways to analyze the symbol.

The Three Pillars. Look at the Tree of Life that you will find on page 87. You will see that the figure has been divided into three large pillars. The pillar on the left is composed of the 3rd, 5th and 8th Sephiroht, and is known as the Pillar of Severity. On the right, the pillar is composed of the 2nd, 4th and 7th Sephiroht. Being opposite of the pillar on the left, the one on the right is known as the Pillar of Mercy. Balancing the two outer pillars is the Middle Pillar. It is composed of the 1st, 6th, 9th and 10th Sephiroht, and is known as the Pillar of Mildness.

It is interesting to note that the Pillar of Severity, on the left, is considered to be female while the Pillar of Mercy is considered to be masculine; a reversal of what might be considered to be an archetypal norm. However, if you study Jungian theories of archetypes, you will find that just as there is the kind, helping, beneficial "Great Mother," so, too, is there the feminine element which works against you, known as the "Terrible Mother." See, for example, myths of evil older women (Hansel and Gretel), and deceptive and powerful younger ones (Circe).

On page 88 is another version of the Tree of Life. On it, each Sephira has its name both in transliterated Hebrew and the English

translation of the Hebrew. Compare the two versions of the Tree of Life and follow along as the meanings of the Pillars are described.

The Pillar of Mercy. To be merciful, we must have the Wisdom to see the results of our actions and realize that Victory can come about through Wisdom and the ability to endure (show Mercy instead of a short temper), not just through strength alone.

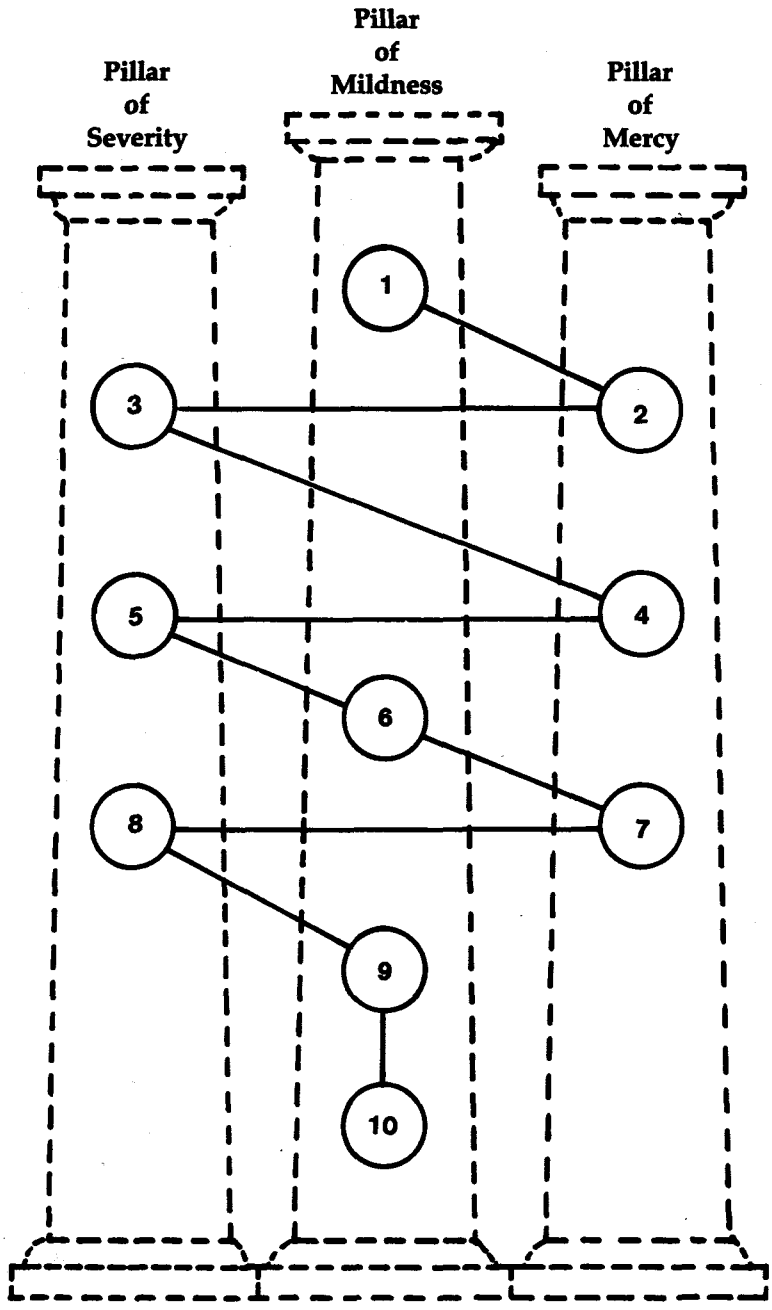
The Pillar of Severity. To be severe we must have an Understanding of the laws of the universe and the Strength to empower them justly, but never yielding to giving mercy, only justice. This will result in an outward power and Splendor which hides the lack of humanity and mercy which reside beneath the surface.

The Pillar of Mildness. To be mild we must realize that we live in the Kingdom (of Earth) and we are not Gods. Therefore, in whatever we strive for we must seek a Foundation of Beauty by trying to avoid the extremes of over-severity and too much mercy. In this way we can seek to Crown our efforts with success.

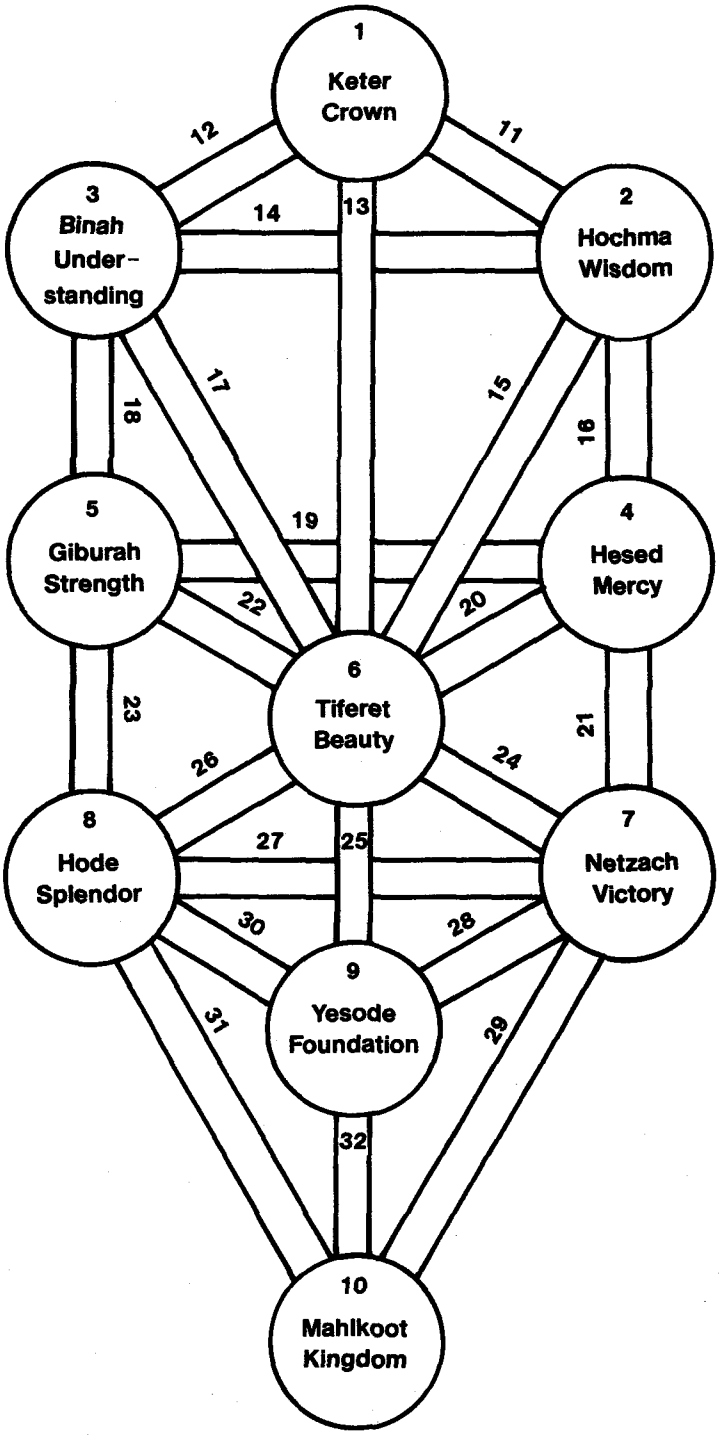
Thus, here is one way to understand the Tree of Life, by the system of the Three Pillars. If we are not successful in our efforts toward achieving any particular goal, we can see where we are unbalanced, i.e., focused toward one side of the Tree. We can then seek to add some of the balancing characteristic from the opposite side of the Tree. The result moves us to the center, toward the Pillar of Mildness, which could also be called the Pillar of True Manifestation.

The Three Triangles. The next system of looking at the Tree is known as the Three Triangles. As can be seen from the diagram on page 90, the Tree of Life can be divided into three triangles, the top one pointing upwards and the other two pointing downwards.

The Celestial Triangle. The uppermost triangle, composed of the first three Sephiroht, is known as the Celestial Triangle. It starts at a single point which means that it comes from the unity of God and divides into two sides. This shows that although Divinity is a unity, everything which manifests can be seen in the form of a duality: male and female, up and down, in and out, hot and cold, etc. It is one of the duties of a magician to learn to overcome everything which seems to be in opposition in order to achieve unity with Divinity (this is an ancient secret of the Kabalah and is understood by Tantriks. It will be discussed in a later lesson). As an example, the magician must learn



Tree of Life: The Three Pillars



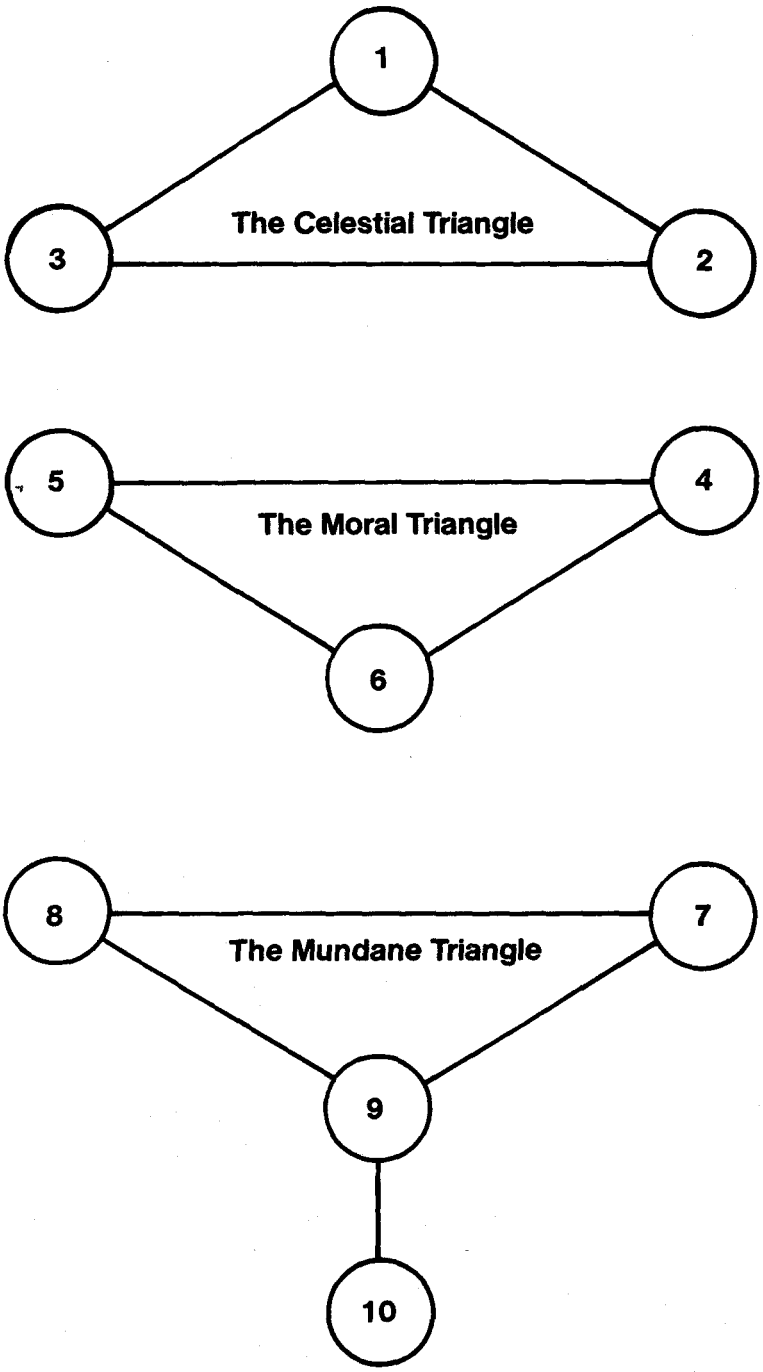
The Tree of Life

that day is not opposite to night, but rather both day and night are a natural part of the Earth's spinning on its axis. Also, it is in this uppermost triangle that we can see those qualities of beings who are truly celestial in nature. They have Wisdom and Understanding. Thus, they are capable of wearing the Crown of creation and rule both the visible, physical world and the higher planes of existence.

The Moral Triangle. The middle triangle which points down is called the Moral Triangle. A combination of Strength and Mercy results in the development of Beauty. If we have too much mercy, we become weak and unable to complete our goals. People take advantage of us and we die young. On the other hand, if we show only strength and are totally unmerciful, we might be able to achieve our goals (although never without difficulty), but we will have no friends, have no real love, and our "success" becomes meaningless. By developing Strength *and* Mercy we exhibit a Beauty which aids us in achieving all of our goals, and gives us happiness in what we do achieve.

The Mundane Triangle. The lowest triangle is called the Mundane Triangle. It is an apt name. It concerns physical plane successes only, not mental and spiritual ones as are found in the Moral and Celestial triangles. Here, a Victory followed by too much Mercy leads to defeat, while the Splendor of a Victory, if not tempered with Mercy, leads to revolution and ruin. When balanced, a Foundation for success in this world exists and a Kingdom, as represented by the one Sephira hanging pendant to the Three Triangles, may be founded.

As you can see, each system of understanding the Tree of Life helps to explain the other systems. Go back for a second and look at the diagram of the Three Pillars. We can say that the path of a mystic or Yogi, whose intent it is to rejoin with the Divine (at Keter, the 1st Sephira), follows the Middle Pillar. This path, sometimes known as the "Path of the Arrow," is like the path an arrow flies if pointed straight up from Mahl-koot to Keter. The Yogi sits in meditation until he or she can simply "hop" from the lowest to the highest. Now, looking at a full diagram of the Tree of Life, you can understand that the path of a magician leads from Sephira to Sephira, going through and learning about each one while also covering each of the connecting 22 paths, winding about like a snake. In fact, the path of the magician is sometimes known as the Path of the Serpent. At each Sephira, on each of the connecting paths, the magician learns new things and has new



The Three Triangles

and exciting experiences which the mystic or yogi will never know. The Yogi merely sits until ready to make the jump. The magician takes a circuitous route. Each can achieve the goal of unity with Divinity, White Magick, in the same amount of time. It is their own determination and abilities which speed or delay the coming of unity, of Nirvana, of the ultimate mystical ecstasy of "The Knowledge and Conversation of Your Holy Guardian Angel."

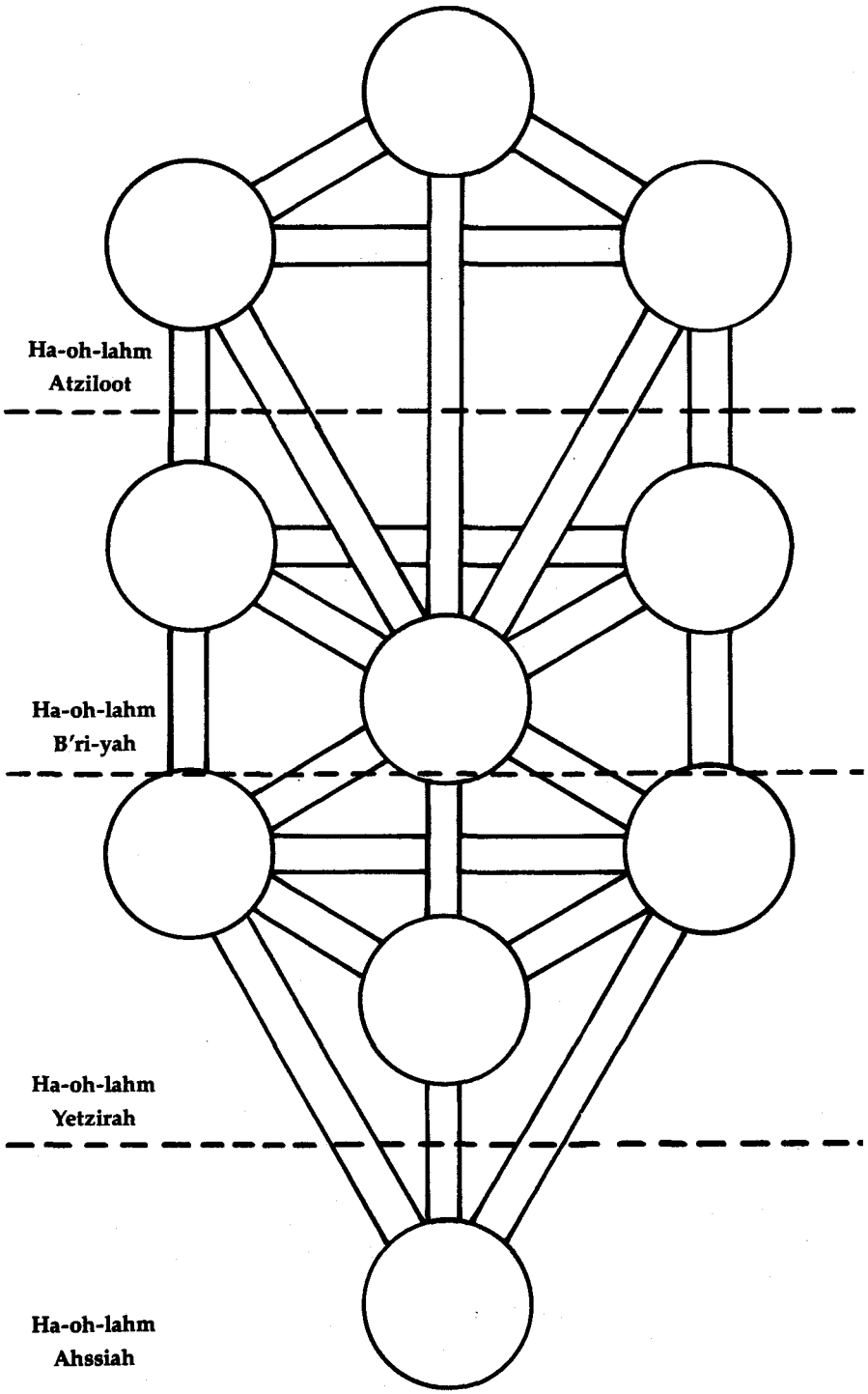
I like to use an understanding of the Three Triangles as a basis for psychology. By understanding which Sephira a person is "at" I can recommend what the person needs to do for improvement. If, for example, a person always finds himself or herself being taken advantage of, I believe that person to be "in" the Sephira Hesed, number 4, Mercy. That person needs to develop more inner strength, strength enough to say "No!" to someone who is trying to take advantage. Then, instead of being the person everyone thinks of as being the one to take advantage of, people will be able to learn for the first time what he or she thinks about, cares about and wants to do. They will see this person for the beautiful entity that person is.

The Four Worlds. Another method of looking at the Tree is called the method of the Four Worlds. Look at the diagram on page 92 showing one of the systems of understanding the Four Worlds. Dividing lines have been drawn between the triangles as previously described. Thus, each triangle and the single tenth Sephira represents a "World."

The topmost triangle, composed of the 1st, 2nd and 3rd Sephiroht is known as Ha-oh-lam Atziloot, which means the World of Archetypes or Emanations. It is the Divine world wherein exist the thoughts of God. It is in this World that the aspects of the powers of God, as represented by the Names of God, are said to exist.

The middle triangle, composed of the 4th, 5th and 6th Sephiroht, is known as Ha-oh-lahm B'ri-yah, which means the World of Creation. It is not yet real in a physical sense; it is far more of the conscious mind. It is in this world that the archangels are said to exist.

The bottommost triangle is formed of the 7th, 8th and 9th Sephiroht and is known as Ha-oh-lahm Yetzirah or the World of Formation. It is considered by some to be equal to the Astral Plane, which is the basis for everything that exists in the physical universe. It is in this world that the various "orders" of angels are said to exist.



The Four Worlds

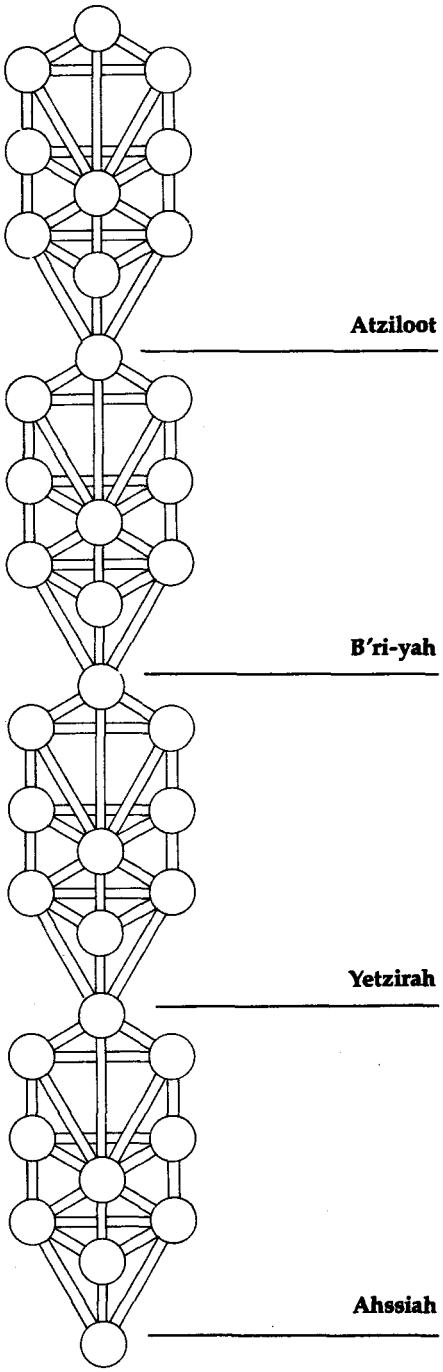
The 10th Sephira in this system is known as Ha-oh-lahm Ahssiah, the World of Action. It is the world wherein the four elements, and hence the physical universe, exist and wherein physical action can occur.

But what good does this Four Worlds system do? Let us assume that God wishes to create a universe. The first thing God would need to do is perceive the need for something. Here God is operating in the world of Atziloot. Next, God would see that a universe composed of Air, Earth, Fire and Water and living things was necessary. Here God would be operating in the world of B'ri-yah. Next God would begin doing whatever was necessary to create the universe. Here God would be operating in the world of Yetzirah. Finally, God would put life and action into the formed parts of the universe, and would be operating in the world of Ahssiah.

But how does this apply to us? Let us say that you need something to hold your papers when doing a ritual. You see a need, and therefore are in the world of Atziloot. Next, you begin to visualize it. It is made of wood, higher in the back than in the front so that the papers are at a nice angle, and there is a ledge at the bottom of the front so that the papers do not slide off. Here you are in the world of B'ri-yah. Now you go out and buy the wood, cut it to size, assemble the stand and finish it with an attractive and appropriate paint job. Here you are in the world of Formation, Ha-oh-lahm Yetzirah. Finally, you put it to use, and you are then operating in the world of Ahssiah. If you have ever desired *anything* but have not been able to bring it into your own world, then it is most likely that you have overlooked the importance of one of the Four Worlds. We will learn more about the process of bringing things into our lives (Grey Magick) in later lessons.

As stated earlier, the Kabalah has changed over time and has not been a static, unchanging system. There are other versions of the Four Worlds. One system holds that the divisions of the Four Worlds should show only the topmost Sephira, Keter, as being in the first World. The next two Sephiroht are in the second World. Sephiroht four through nine make up the third World of Yetzirah, and the fourth World is made up only of the final Sephira, Mahl-koot.

Another system holds that there is a full Tree of Life within each Sephira on the Tree of Life! Thus, there would be 100 Sephiroht to deal with. You could have Keter in Keter, Hochma in Keter and up to ten different Sephiroht in each Sephira. With this system the worlds get quite complicated.



Alternate Version of the Four Worlds

Another system puts four Trees of Life on top of each other, with each Tree representing a world (see the diagram opposite). In this system there are forty Sephiroht. Finally, another system says that there is a full Tree of Life within each of the forty Sephiroht for a total of 400 Sephiroht! Although going into detail on the meaning of this last system is far too advanced and complicated for this course, you might wish to spend some time contemplating the different Worlds and the various ideas of Trees of Life within the Sephiroht.

PART THREE

This section is a very special part of the book. What this part of the lesson consists of is simple, safe and practical information on what meditation is and on how to meditate. Although you are encouraged to meditate on a daily basis as a necessary part of your own spiritual development, you are free to practice the technique given here as you will. It is not part of your suggested daily ritual practice. I do strongly suggest, however, that you either make time to practice it daily for at least several months, or do include it as part of your daily ritual.

In recent years there has been quite a furor concerning how to meditate and the benefits you can obtain from the practice of meditation. There have been many books which have seen print over the last fifteen years or so with titles such as "How to Meditate" or "One-hundred-and-One Ways to Meditate" or something similar. Most of these books have good points and bad points, beginning with trying to define exactly what meditation is. Without a definition of what meditation is, you can hardly be taught how to do it!

One group of authors tries to equate meditation with contemplation or concentration. This is probably because (a) their teacher(s) didn't know any better, (b) they don't know any better, or (c) they simply looked up the meaning of the word "meditation" in a dictionary.

Most English dictionaries will define meditation as some form of contemplation. The two words are seemingly almost synonyms. Thus, those teachers who equate meditation with contemplation would have you simply look at an object, listen to a sound or contemplate a thought and call it meditation. It is not.

Meditation as it really exists is derived from an Eastern idea based not on contemplation, but silence; the silence of the mind. In the book *Meditation and the Bible*, Aryeh Kaplan clearly shows that similar techniques were used by the ancient Hebrew mystics and proph-

ets. Unfortunately, most of the ancient Hebrew techniques have been lost along with the writings of the Merkabah Mystics. But here is the basic theory behind meditation:

> Try for a second to rid your mind of all thought, to make it perfectly quiet. Unless you know what real meditation is and have practiced it, it is inevitable that you will fail at this seemingly simple request. A voice will run through your head saying such things as "There, I'm quiet now," or "Am I doing this right?" or "How long do I have to keep this up?" *In true meditation the goal is to silence the inner voice.*

In another lesson we will learn that our unconscious (or subconscious) is our direct link to Divinity, to God. Since, by definition, God must be all knowledgeable (otherwise something else could be greater than God. If there is something greater than God, then that greater Thing must be the true God and what we have been calling God is only a false God or subordinate deity), our subconscious must have a link to all knowledge, to the secret wisdom of the universe, to enlightenment.

But that little voice which constantly is speaking in our head usually shuts out the even smaller voice of our subconscious. One of the things which can occur in our dreams is that our subconscious speaks to us through symbols which are sometimes difficult to understand. In true meditation our subconscious can speak to our conscious directly, sharing its wisdom.

What follows is a method for true meditation. There are other well-publicized schools of meditation which charge over a hundred dollars to teach you a technique for meditation. Some of these schools brag about how their techniques result in lowered blood pressure and increased IQs. This bragging is absurd. Any form of relaxation (such as the Relaxation Ritual) will result in lowered blood pressure. Also, the same social scientists who used to say a person's IQ did not change over a lifetime are now teaching classes in how to raise your IQ through study and concentration.

Although true meditation will have the effect of increasing one's IQ and lowering blood pressure, these are merely additional side benefits. The true benefit of real meditation is the experience of oneness with Divinity; that form of White Magick known as enlightenment or cosmic consciousness.

True meditation has three steps:

1. *Relaxation.* The purpose of this step is to get rid of any physical tension or pain so that the physical body will not get in the way of the next steps.

2. *Contemplation.* The purpose of this step is to completely unite your consciousness with a sound, object, idea, drawing, etc. Notice that relaxation and contemplation are both *parts* of true meditation, but do not constitute the whole.

3. *Negation.* In this step (the step which is usually left out of lessons on how to meditate), you eliminate from your mind all consciousness of what you have been contemplating. Since your consciousness has become united with what you have been contemplating, it (your consciousness) also leaves when you get rid of the object of your contemplation. The result is a state wherein your consciousness is not blocking the already existent link between you and the Divine. This is White Magick, the state of true bliss, and is the ultimate and only goal of true meditation. Unless you try it and achieve the true meditative state, no words can fully explain it. It is beyond conscious communication of thought.

In the following form of meditation, you will be focusing on a familiar object. Some traditional books would have you meditate on the Tatva symbols, specially colored geometric figures including triangles, squares and ovoid shapes which represent the elements. While this is fine for cultures where visual stimulation is not as complex as in Western film and television loving cultures, I have found through research done during my classes that Westerners often need something different, something more visually complex.

A TECHNIQUE OF TRUE MEDITATION

STEP ONE. Perform the Relaxation Ritual.

STEP TWO. Perform the LBRP. Always be sure to do a protection ritual before meditating.

STEP THREE. Shuffle the Major Arcana cards (practice this for several weeks with cards 6, 7, 10, 13, 15 and 18 left out) and randomly select one to use. This will be the object which you will use for the contemplation part of this technique.

STEP FOUR. If you feel the need, do the Relaxation Ritual again.

Scanning

De-Scanning

STEP FIVE. Scanning: This step works in a way similar in nature to the method by which a television produces a picture. In a picture tube is a device called an "electron gun" which shoots electrons in a small single beam toward the screen, forming a "scan line" across the front of the tube. The beam from the electron gun then jumps back to just below the first line and repeats the process. If you look closely at the front of your set when it is on, you can see the lines. But you cannot see the lines being made because the process is done so fast that your eye cannot follow it, so it appears that you have a solid picture.

In this meditation technique, scanning is done this way:

1. Start by looking at the upper right hand corner of your chosen card.
2. Look at a horizontal strip of the card about a half-inch from top to bottom. Move your vision from right to left across the width of the card. Thus you should have a strip of the card in your mind composed of the uppermost half-inch of the card.
3. Now return to the right-hand side of the card and scan again across the card, from right to left, covering another half-inch immediately below your previous scan.
4. Repeat this process until you have totally covered the card.

What you are doing is observing the card, from top to bottom, a half-inch at a time. Try to remember as much of each strip or "scan" as you can, but don't worry about perfection. You will get better with practice.

STEP SIX. Contemplation: In this step you will become fully involved with the object. Put simply, the technique is to reproduce the previous step of scanning, but within your mind's eye.

1. Put down the card so that you can no longer see its face.
2. By memory, go through and visualize the entire scanning process.

Go one strip at a time until you have reproduced, to the best of your ability, the entire card in your imagination. The first time you do this you may miss many things and colors, and perhaps you will only be able to recall and mentally create the outline of shapes that were on the card. It is not important that you are completely accurate with your visualization, but your visualization abilities will improve with practice. This does not mean that it is permissible to be lazy or overly brief in this process. You must do the very best that you can. This step

should take between three and four minutes, but if you wish it may take longer.

STEP SEVEN. Negation:

1. Starting again in the upper right-hand corner of the card which you have now visualized through the scanning procedure, take the topmost scan and, moving from right to left, erase the image. That is, "de-scan" it; make it disappear. In your mind's eye you should still see a card, but with its top half-inch removed.

2. Return to the top right-hand corner of what is left of your visualized card and take off another strip.

3. Continue this de-scanning, erasing process until the entire card is gone from your mind. Duration for this step: about 1½-3 minutes, maximum.

STEP EIGHT. The State of True Meditation: At this point, a very interesting phenomenon will occur. Your consciousness which has been caught up in the act of de-scanning the visualized card, will also be "gone" (actually it will only be silent) by the time the card is gone. Your consciousness will be silent and the monologue in your head will be stopped. This will give your subconscious a chance to speak to you and give you possibly important messages and information.

Usually the first time somebody tries the process described above, the true meditative state lasts only an instant. The inner voice returns and asks something like "Am I silent? Did I do this right?" As soon as the voice comes back, the meditation is over.

As you practice this technique you will be able to make that instant of true meditation last a minute, five minutes, or more. As this state stretches out in length you will have a new feeling come over you, a feeling of being in total harmony with the universe, of having all knowledge and knowing that although things must evolve to a better state, all things are exactly as they should be at this instant in time. This is known as cosmic consciousness or enlightenment. It is, as I have said, really impossible to speak of this state of feeling, this state of existence. You must try it and discover its beauty for yourself.

As stated at the beginning of this section, it is not required that you practice meditation. Nor is it required that you practice this particular method of meditation. However, sooner or later you will come to realize that meditation should become a part of your daily life.

When you do decide to meditate on a regular basis, if you choose to use another system of meditation than is described here, do not deceive yourself into thinking that you are really meditating if all you are doing is concentrating or relaxing. Those are aspects of true meditation, but they are not meditation in and of themselves.

Also, you will find that all of your rituals and exercises will be greatly improved by practicing true meditation.

PART FOUR

In this portion we will be focusing on what is known as the "Unwritten Kabalah." On the next page you will find a list of correspondences; that is, a list of how various things and ideas correspond with the Sephiroht on the Tree of Life. In this section you will learn the information necessary to understand the list.

As you can see, by the left of each row are the numbers 1 through 10. These, as you probably guessed, represent the numbers associated with each of the Sephiroht. The first column gives the name of each Sephira as they would be pronounced in Hebrew. The next column gives the translation of those names into English. I would like to mention here that some texts, especially those written for a primarily Jewish readership, sometimes give alternate names and/or spellings for the Sephiroht. For example, Giburah is frequently called "Pachad," which means "fear." However, this type of study falls more appropriately under the subject of the Dogmatic Kabalah which, for the most part, is beyond the scope and purpose of the present course.

The third column is labeled "Color (Q.S.)." Kabalistically, there are four sets of colors (one for each of the four Kabalistic Worlds) related to the Sephiroht. They are named after the court cards of the Minor Arcana of the Tarot. In the Golden Dawn, initiates were expected to know all of the color scales. However, for our purposes, the most important version of the colors for the ten Sephiroht is called the Queen Scale (hence the "Q.S."), which are the colors given here.

The Queen Scale colors are associated with the world known as B'ri-yah. Traditionally it is believed that it is more important to become familiar with the Queen Scale sephirotic colors than with the other scales of color. Note that there are four colors associated with the 10th Sephira. This is because the 10th Sephira relates to the Earth, the world of the four archetypal elements: Air, Earth, Fire and Water. By now you should be beginning to become familiar with the element

Kabalistic Correspondences

	Sephira	*Translation*	*Color(Q.S.)*
1	**Keter**	**Crown**	**White Brilliance**
2	**Hochma**	**Wisdom**	**Gray**
3	**Binah**	**Understanding**	**Black**
4	**Hesed**	**Mercy**	**Blue**
5	**Giburah**	**Strength**	**Scarlet**
6	**Tiferet**	**Beauty**	**Gold**
7	**Netzach**	**Victory**	**Emerald**
8	**Hode**	**Splendor**	**Orange**
9	**Yesode**	**Foundation**	**Violet**
10	**Mahlkoot**	**Kingdom**	**Citrine, Brown Olive, Black**

	Scents	*Chakras*	*God-Name*
1	**Ambergris**	**Crown**	**Eh-Heh-Yeh (YHVH=Yod-Heh-Vahv-Heh)**
2	**Musk**	**3rd Eye**	**Yah**
3	**Myrrh; Civit**	**Throat**	**YHVH El-oh-heem**
4	**Cedar**	**———**	**El**
5	**Tobacco**	**Heart**	**El-oh-heem Gi-boor**
6	**Olibanum**	**———**	**YHVH El-oh-ah V'dah-aht**
7	**Rose; Red Sandal**	**Solar Plexus**	**YHVH Tz'vah-oht**
8	**Storax**	**Naval**	**El-oh-heem Tz'vah-oht**
9	**Jasmine**	**Root**	**Sha-dai El Chai**
10	**Dittany of Crete**	**———**	**Ah-doh-nai Mel-ech**

	Body	*Planets*	*Metal*	*Stone*
1	**Cranium**	**1st Swirlings**	**———**	**Diamond**
2	**L. Face**	**Zodiac**	**———**	**Star Ruby; Turq.**
3	**R. Face**	**Saturn**	**Lead**	**Pearl; Star Saph.**
4	**L. Arm**	**Jupiter**	**Tin**	**Sapphire; Ameth.**
5	**R. Arm**	**Mars**	**Iron**	**Ruby**
6	**Breast**	**Sol**	**Gold**	**Topaz**
7	**Loins; Hips**	**Venus**	**Copper**	**Emerald**
8	**Loins; Legs**	**Mercury**	**Mercury**	**Fire Opal**
9	**Genitals**	**Luna**	**Silver**	**Quartz**
10	**Feet**	**4 Elements**	**———**	**Rock Crystal**

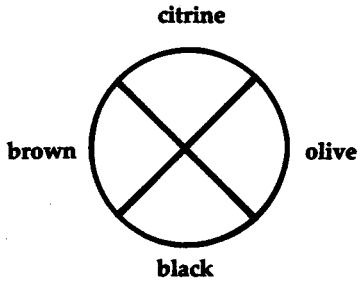
	Archangel	*Translation*	*"Soul"*	*Transl.*
1	**Metatron**	**Angel of the Presence**	**Yechidah**	**Higher Self**
2	**Ratziel**	**Herald of Deity**	**Hai-yah**	**Life Force**
3	**Tzaphkiel**	**Contemplation of God**	**Neshamah**	**Intuition**
4	**Tzadkiel**	**Justice of God**	**———**	**———**
5	**Khamael**	**Severity of God**	**———**	**———**
6	**Raphael**	**Divine Physician**	**Ruach**	**Intellect**
7	**Haniel**	**Grace of God**	**———**	**———**
8	**Michael**	**Protector of God**	**———**	**———**
9	**Gabriel**	**Man-God**	**Nephesh**	**Lower Self**
10	**Sandalphon**	**Messiah**	**G'uph**	**Physical Self**

	Angelic Order	*Translation*
1	**Chai-oht Ha Kah-desh**	**Holy Living Ones**
2	**Auphaneem**	**Wheels**
3	**Araleem**	**Thrones**
4	**Chasmaleem**	**Brilliant Ones**
5	**Serapheem**	**Fiery Serpents**
6	**Malacheem**	**Messengers**
7	**Eloheem**	**Gods**
8	**Beney Eloheem**	**Children of Gods**
9	**Kerubeem**	**Strong Ones**
10	**Asheem**	**Souls of Fire**

	YHVH	*Creature*	*Tool*	*Plant*
1	**Tip of Yod**	**God**	**Crown**	**Almond (aflower)**
2	**Heh (Sup.)**	**Man**	**Inner Robe**	**Amaranth**
3	**———**	**Woman**	**Outer Robe**	**Cypress**
4	**———**	**Unicorn**	**Wand**	**Rush; Olive**
5	**———**	**Basilisk**	**Sword**	**Cactus**
6	**Vahv**	**Phoenix**	**Lamen**	**Sunflower**
7	**———**	**Lynx**	**Lamp**	**Rose**
8	**———**	**Hermaphrodite**	**Names**	**Orchid**
9	**———**	**Elephant**	**Scent**	**Comfrey**
10	**Heh (Inf.)**	**Sphinx**	**Circle**	**Lily; Ivy; Willow**

Earth as a result of the exercises given earlier in this lesson. You will become familiar with the other elements later in this course.

It would be a good idea for you to make up a separate Tree of Life for each of the columns of correspondences. This can give you a visual image which cannot be duplicated by cerebral, left-brain, mental processes. For the colors, color in each Sephira with the appropriate color. The 10th Sephira has an "X" drawn through it and should be colored in like this:



Violet and green make olive; orange and green make citron; orange and violet make the peculiar shade of brown used here, technically known as russet.

The next column associates various scents, odors and incenses with the Sephiroht. Note that the association for the 5th Sephira, Giburah, is listed as tobacco. Today there are so many adulterants allowed to be added to tobacco that its purity, and therefore its value, is questionable. It was originally chosen, according to Aleister Crowley, because tobacco is said to be the favorite "scent" of men who work hard, and Giburah does mean "strength." For a long time I questioned the value of tobacco as a magickal incense as I would usually just open up a cigarette and drop the generally awful-smelling stuff on a block of hot charcoal. Then one day I went into a shop which sells wide varieties of tobacco for pipe smokers. Here I found several relatively untainted tobaccos which have worked excellently for me. Try finding some you like, some which give you a feeling of strength and power, the essence of Giburah. *You will NEVER become a magician if all you can do is blindly follow obsolete patterns.* Tradition can only be a guide.

In fact, it would be appropriate to use *any* scent which gives you that feeling of strength and power, whether or not it contains tobacco. In a similar manner you can "correct" any of the listings on the chart of Kabalistic Correspondences so that it is correct for you.

It should be apparent to you at this point that I tend to be eclectic in my beliefs and I welcome change and newness. However, some of the correspondences date back thousands of years. They have lasted this long for only one reason: the thousands of people who have used them have discovered that they are accurate and that they work. Thus, although I do hope that you will closely examine and work with all of the correspondences, you had better have a good and valid reason for changing what has worked for so long.

The next column relates the Sephiroht to the chakras. Because many people are familiar with the chakras, I have included them here as another way of becoming familiar with the Sephiroht. Unfortunately, deep study of the chakras is not really part of the curricula of this course. If the chakras interest you and you would like to do more study on them, consult the bibliography for books which go into detail on the subject.

The next column gives the God name associated with each Sephira. Remember, although there are many God names, these refer to aspects of a monotheistic deity, not to a polytheistic pantheon. In other words, they represent the faces or potencies of a singular Deity. Note here, as shown in the parenthetical note on the page of Kabalistic Correspondences, that when you see the letters "YHVH" as a God name they should be pronounced "Yud-Heh-Vahv-Heh." Otherwise, the column is self-explanatory.

We have already shown how the Sephiroht can be related to the physical body. That is, a person is seen as backing into the Tree of Life. The next column gives the traditional associations. This is followed by a column listing the planets. Note that the first Sephira is associated with "1st Swirlings." This *may* refer to the original big bang which formed our physical universe, or it may refer to the galactic gas clouds which, due to gravity, condensed and began to spin. They eventually formed the galaxies and individual star systems. Or it may refer to something altogether different. It will not be a vital part of our magickal system, so it is not an essential bit of knowledge. The second Sephira is related to the entire zodiacal belt, not to a planet as such. The tenth Sephira, which is related to the planet Earth, is also the sphere of the four archetypal elements.

The next column gives the metals associated with the Sephiroht. Notice here that the first, second and tenth Sephiroht have no metallic associations. This is followed by a column associating the Sephiroht with stones. The abbreviations used are as follows: Turq.=Turquoise; Star Saph.= Star Sapphire; Ameth.=Amethyst.

The Kabalistic view of the higher planes shows a very ordered universe. Each entity or power essence has others in its command to do its bidding. A simple diagram of this would be as follows:

The Unknowable Divinity

Aspects of God **(The God Names)**

The Archangels

The Angels **(The Orders of Angels)**

The aspects of Divinity are represented by the God names. The angels are frequently dealt with in groups known as "orders." The angels do the bidding of the archangels; the archangels obey God; God assigns the archangels tasks appropriate to their nature. The relationship an archangel has with Divinity is via the aspect of the Ultimate Source which is represented by the God names. The whole, rather militaristic structure is controlled by the unknowable divinity, the Ain. The first column on page 103 gives the Hebrew names of the archangels, and is followed by the translations of the Hebrew names.

The next column relates to the personality or "soul," and has already been discussed. It is presented here in brief, and much more detail will be added at a later time. This is followed by the transliteration of the Hebrew. This is followed by a listing of the Angelic Orders, and then by the translations of those Hebrew terms. It is interesting to note that several of the names of the Orders of Angels are terms used by Ezekiel in his revelation. If you understand traditional Hebrew mysticism, the mystical book of Ezekiel becomes easier to understand. If you did not, you can come up with absurd theories as one NASA scientist did, claiming that Ezekiel saw an alien space vehicle. He claimed that the descriptions Ezekiel used were merely a way of reporting the action of the space ship! Coming back to Earth, most scholars believe that this angelic train-of-command was copied from various Semitic peoples who had long lists of Djinns and the like.

Next come the magickally important Hebrew letters Yud-Heh-Vahv-Heh, YHVH for short, the Tetragrammaton. I have already discussed it, but let's add some more information. The Yud looks like this: י. The upper tip of the Yud is associated with the first Sephira. The rest of the Yud, along with the Heh (which looks like this: ה), is associated with the second through fourth Sephiroht. The Vahv is an elongated Yud and looks like this: ו. It is related to the fourth through ninth Sephiroht. Notice the overlap between the Vahv and Heh. The

second or last Heh is related to the tenth Sephira. The first Heh is known as the Heh Superior (Sup.) and the second Heh is known as the Heh Inferior (Inf.).

Hebrew is read from right to left, and the Tetragrammaton looks like this:

יהוה

Vertically, it looks like this:

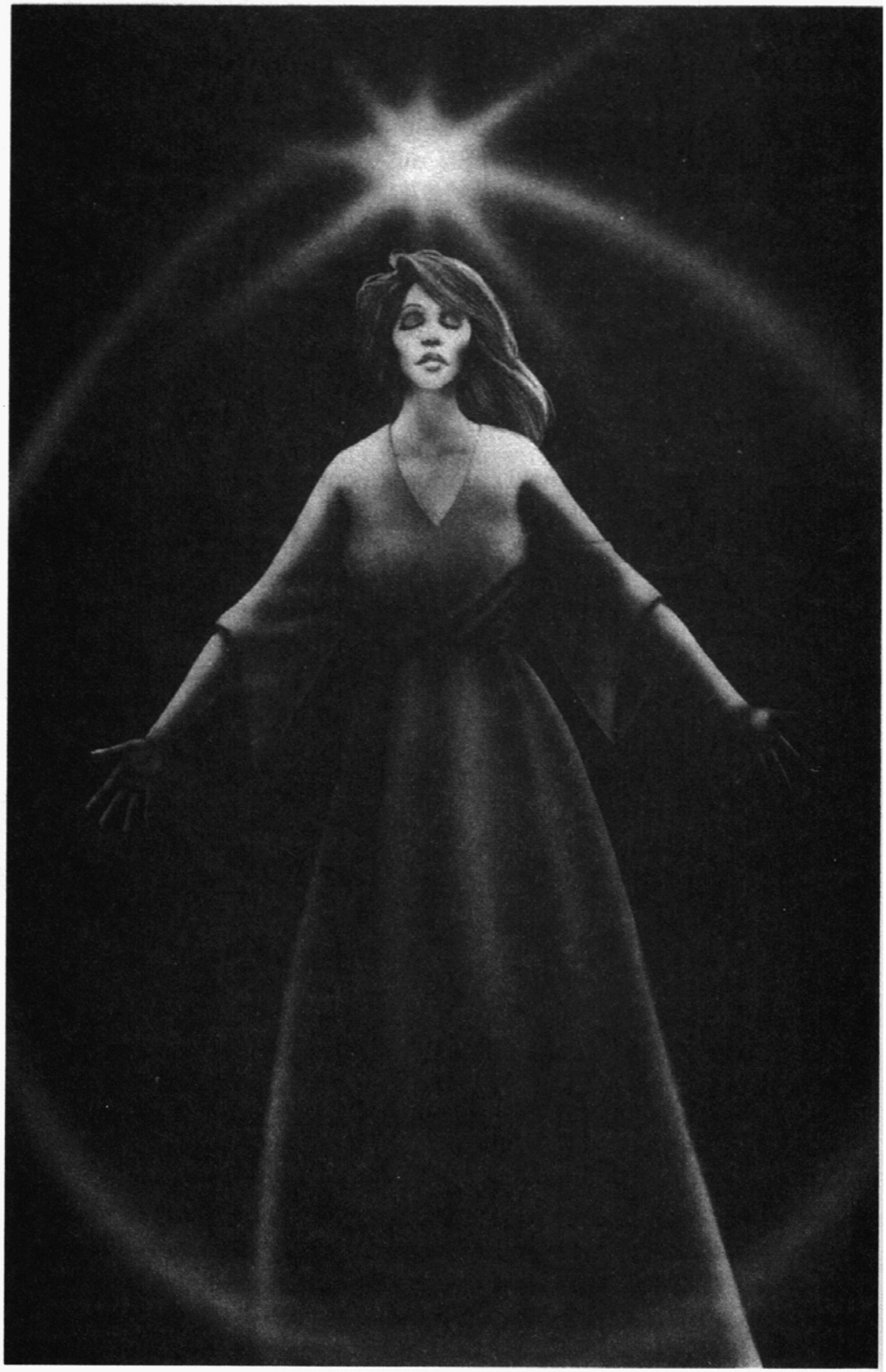
The creatures in the next column are both real and unreal, while the tools of the next column are magickal tools. The Lamen is a medallion hung around the neck to represent a certain power or quality. The Names are the various God, Archangelic and Angelic Names, along with other words of power. The traditional magician of the Middle Ages wore two robes; an outer robe, representing the silence necessary to being a magician, which concealed a hidden, inner robe of truth. Today, most magicians wear only one robe, the two robes being more symbolic than actual.

Finally, the last column is self-explanatory with the sole added note that the plant associated with the first Sephira is an almond "alflower." That is, it should be blooming.

This list of Kabalistic Correspondences is by no means complete. But it is a good start. I suggest that you make up a series of Trees of Life, each one filled out with one of the columns. You may wish also to make up a very large Tree of Life putting many of the correspondences associated with a Sephira in the drawing of that Sephira. I urge a deep study of the correspondences *now*. Their importance will become clearer to you as we move into the study of Grey Magick. For a far more complete version of these correspondences, get 777 by Aleister Crowley. It is the encyclopedia for the practicing magician.

PART FIVE

If you have been successful with the Middle Pillar Ritual, you may go on to an advanced version of the Ritual. Visualize each Sephira, each power center, in the colors given on the correspondence list. Dah-aht is lavender, and for Mahl-koot use black. The Sephiroht should be connected with a beam of white light. You may also vibrate the name of the archangel after vibrating the God name. Dah-aht at



Circulation of the Body of Light

the throat does not have a Kabalistic Archangelic name, so we borrow from another language called Enochian or Angelic. Use: El-ex-ar-peh Co-mah-nah-nu Tahb-ih-toh-ehm.

THE CIRCULATION OF THE BODY OF LIGHT

Whether or not you are able to do the advanced version of the Middle Pillar Ritual as given above, you should now add a new ritual to your daily practice. It should add no more than two or three minutes to the total time of your daily work. There are three parts to it.

Start by doing the Relaxation Ritual, the LBRP and the Middle Pillar Ritual, but do not visualize the Middle Pillar vanishing.

FIRST PART. While keeping the visualization of the Middle Pillar, refocus your attention on Keter, the white brilliance just above your head. Visualize this brilliance in a state of extreme strength, needing to radiate out even more energy. Visualize it sending current of energy down into the head and to the left shoulder. Let this energy pass down the left side of your body to your left foot. Feel it move to your right foot, up the right side of your body, to your head, and back up to Keter.

This motion should be synchronized with your breath. When you exhale, feel the energy go down your left side. When you inhale, feel the energy go up your right side. You should have the sensation of a circle of energy swirling around you. Move the energy, with your breath, in six to ten cycles.

Feel free to expand the energy further out to the sides, to the ends of the universe if you wish. Most commonly, it is seen as going out about three feet from the body. You might also wish to try contracting the energy so that it goes down the left side of the spine and up the right side of the spine.

SECOND PART. This is similar to the first method, but instead of directing the energy down one side and up the other, here you should direct the energy down the front of your body and up the back. Be sure to synchronize your breath so that as you exhale the energy goes down the front of your body and, as you inhale, it goes up your back, to your head and up to Keter.

THIRD PART: "THE MUMMY." Revisualize the entire Middle Pillar. This time, focus your attention on Mahl-koot, at the feet. From the upper right side of this power center visualize the energy curling up in a tight spiral to the front of the left leg. From here it continues around the back and continues moving upward in a counter-clockwise spiral. It is as if you are being wrapped like an Egyptian mummy, from the feet to the head. Instead of cloth, however, you are being wrapped in energy.

You should feel a whirling of spiritual power as the pure spiritual light and energy rises up in spirals to Keter. At Keter you should visualize the energy exploding out like a water fountain in all directions. This energy lands at your feet and begins to rise in the spiral again. As you inhale, feel the energy rise toward Keter. As you exhale, feel it explode out toward Mahl-koot at your feet. As in the first and second parts, do it for six to ten cycles. Then, take a very deep breath, and as you exhale, see the energy disappear visually, but know that it is still there, invisibly.

Finish by doing the Tarot Contemplation Ritual and filling out your ritual diary.

Warning: The Circulation of the Body of Light is a very powerful ritual. You may rock back and forth, feel dizzy or even fall over as a result of your direction of spiritual energy. In Eastern systems these sensations and their physical manifestations are known as "kriyas," and the practice of their production is part of what is known as Kriya Yoga.

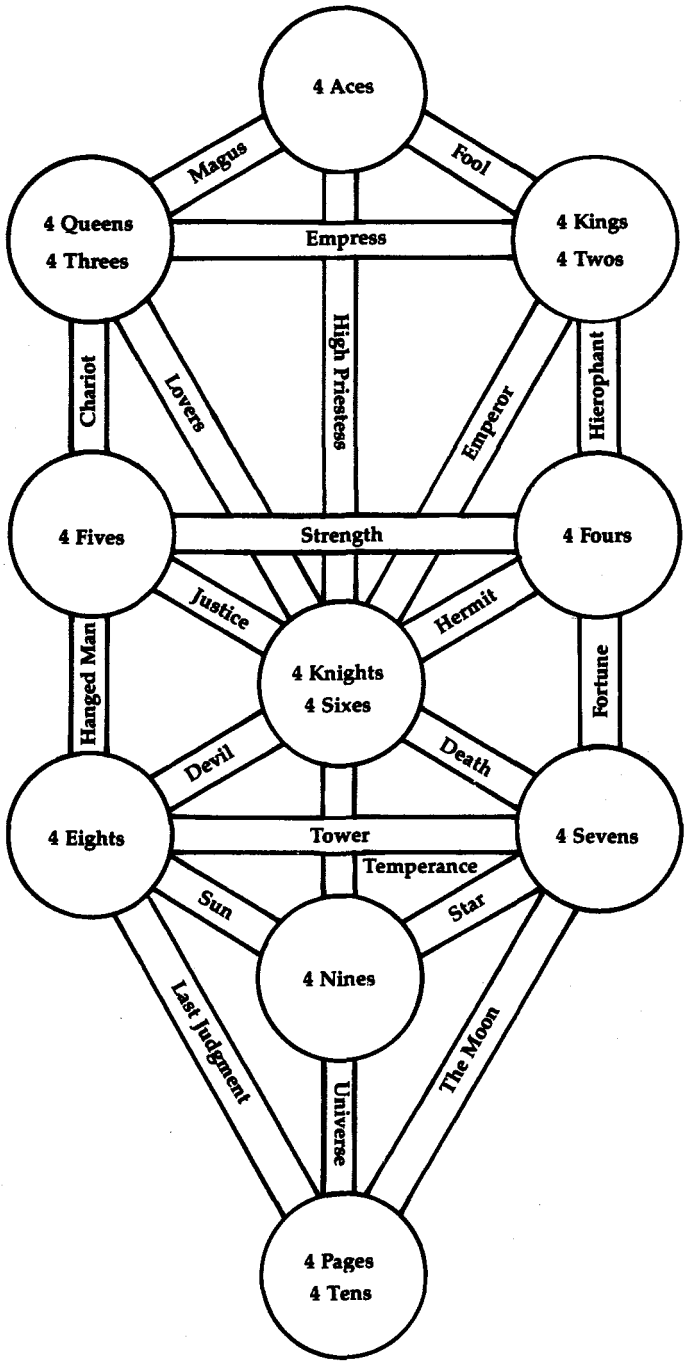
In the Chinese Yoga Manual *The Secret of the Golden Flower* it says that "when the light circulates, the powers of the whole body arrange themselves before its throne, just as a holy king takes possession of a capital and lays down rules of order, and all approach with tribute. Therefore, you have only to make the Light circulate; that is the deepest and most wonderful secret. The light is easy to move, and if allowed to go long enough in a circle it crystallizes itself; it is this condition of which it is said 'silently in the morning thou fliest upward.' "

The energy used in the Circulation of the Body of Light ritual is so powerful that it can be used for healing purposes. Simply direct the energy which you have learned to control down your arms and out through your hands. This healing technique is especially good for people who are drained and low on energy. It is good for people who

are *recovering* from almost any physical ailment. It can be used without fear on people who have serious, chronic diseases. However, you should follow these rules:

1. *Never attempt to heal a person without first getting that person's permission to do so.*
2. If a person has a *minor* cold or flu, do *not* attempt to heal that person. They need the dis-ease to get rid of the toxins which are in the body. If the disease has run its course and the person is still weak but recovering, then it is okay to help them recover faster. Place one hand on the forehead and the other on the lower stomach and send the energy which you have learned to control.
3. If a person has a serious, life-threatening disease, focus your attention and hands near the area where the disease is most obvious. Visualize the disease leaving their body and *fading into nothingness* while you fill their body with new, life-giving energy. As soon as you sense that the person you are working on is filled with energy, do the LBRP to make sure that absolutely nothing comes back.
4. Do not use this technique for a person who has a high fever. Instead, hold their hands and visualize the illness leaving their body (and staying away from your body!). Visualize the illness fading to nothing. Do the LBRP. Finally, if you wish, you may send small amounts of energy which is colored a cooling blue.
5. Always finish with the LBRP, the Middle Pillar Ritual and the Circulation of the Body of Light Ritual for yourself. Then run your hands under cool, fresh water for at least a minute. This cleanses you and helps to protect you from accidentally allowing any illness into you.
6. Always work in cooperation with M.D.s. *Under no circumstances should you ever advise a person to not follow a doctor's advice or not seek the aid of a professional therapist!* If, however, you honestly feel that a particular medical treatment is not helping someone, you can always advise that person to get a second opinion from another physician.

On the next page is a diagram of the Tarot as it exists on the Tree of Life. I am not going to make any comments on it at this time. Rather, I want you to spend some time looking at it and trying to discover the relationships between the Tarot and the Kabalistic Correspondences given earlier in the lesson. I am presenting it now, seemingly unrelated to the material in the preceding and following paragraphs, to draw attention to it. It may be the most important diagram for the magickal



The Tarot on the Tree of Life

techniques which will be given later in this course. It will be explained later, at the proper time, but I want you to get some familiarity with it now so that it will not be something startlingly new when its importance becomes evident. Study it with your Tarot cards in hand and compare with what has already been given.

Before moving on to the next part of this lesson, there is another thing I wish to clarify for you. You may be thinking that I will be adding on to the basic daily rituals until you have no time to do anything else! This is not the case. There is only one more basic ritual which you must learn. Do not give up. Do not omit any part of the rituals. Do not skip a day unless it is *impossible* not to. Everything that you are now doing is White Magick, moving you toward unity with Divinity. It is also your preparation for doing Grey Magick. If you memorize the rituals they should not take longer than 15 minutes. And, in a short time, this course will give you a method for doing the rituals anytime, anywhere via a special mental process. It will take even less time to perform the rituals, and it will give you more personal power.

Sometimes in my classes I have had students tell me that although they carry out the rituals with extreme care, they feel nothing within themselves (or without), as a result. They want to know why they are failing and what they are doing wrong.

The answer is that there is nothing wrong and that they are not failing. The energies involved in the rituals are continually at work throughout the physical and spiritual universe. The energy goes around and through all things, both physical and non-physical. It is everywhere. If you did not feel the motion of the energy before, there is no guarantee that you will sense it after you have begun practicing the rituals. Magick permits us to utilize these forces in ways non-magicians cannot comprehend.

It is *not necessary* that you have any weird experiences or unusual sensations as a result of the practice of the rituals in this course. If the rituals are done properly, the desired results must inevitably occur. If you throw a ball in the air, it must come down. This is the law of gravity. If you do the rituals properly, you must get the desired results. This is the cosmic law of magick.

Sometimes, unusual experiences or sensations can actually get in the way of psychic development. Some people get side-tracked into trying to produce psychic pehnomena. They end up spending time trying to do relatively useless things such as levitation or being able to see what symbol is on the back of a card. While spending time bending

spoons (and what good is a bent spoon, anyway?), they ignore their magickal work and retard their magickal and spiritual progress.

So, some of you may feel or sense the energies that have been described in this and in previous lessons. Some of you, for a while, may not. But, *it doesn't matter!* If you do the rituals properly the magick will work. *Know* that you can do the rituals successfully. *Dare* to do them, then *do* them! Then *be silent* about your achievements.

PART SIX

In this section I am going to be discussing primarily the use of the magickal tool known as the Pentacle and its construction. First, however, I need to discuss the system of the magickal elements.

As you have probably heard, and as I have already briefly discussed, in the West we have a system of "four magickal elements." Well, this is not true now, nor to my knowledge has it ever been true. As far as I can tell, calling our system a "four element" system is a blind to fool those outside the temples of wisdom.

The fact is that there have always been *five* magickal elements. According to the *Sepher Yetzirah*, one of the oldest Kabalistic documents extant, their order is as follows:

The *SPIRIT* of God
AIR emanated from Spirit
WATER emanated from Air
Part of the water became *EARTH*
FIRE emanated from Water

Note that some people call the system as listed in the *Sepher Yetzirah* a "three element" system. This is because the element of Spirit is ignored and the element of Earth is not even considered a separately emanated element, but rather a mere part of elemental Water. Some later Kabalistic systems contend that elemental Earth is only a combination of Air and Water or a mixture of Air, Water and Fire. In any event, even though elemental Earth may be considered a secondary element in the traditional Kabalah, it is still an element. Include Spirit and Earth with the Three Element Kabalistic system and we have our five elements of Magick.

In the West the magickal four elements are frequently pictured around a pentagram. Isn't it obvious that there must be a fifth element

so that each point of the pentagram can have a magickal element associated with it? The missing element, of course, is the source of the other four elements, Spirit. Spirit is the source of all that exists and is the divine light from beyond Keter. These are the symbols of the five elements:

Spirit:

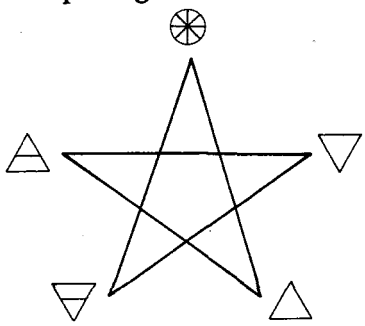
Air:

Earth:

Fire:

Water:

Below, the symbols of the elements show which element is associated with each point of the pentagram.

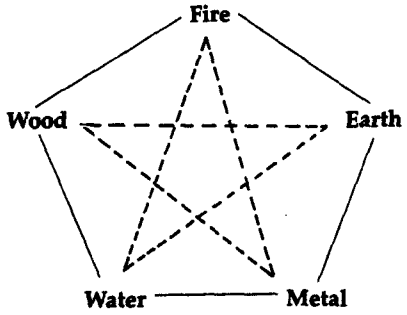


THE PENTAGRAM AND THE ELEMENTS

But to get a really good idea as to how the elements interrelate, we must travel briefly to China. In Chinese mysticism there has never been a doubt or mislabeling of the number of elements of Magick. They do have slightly different names, however, and here is how the Chinese and Western systems correspond:

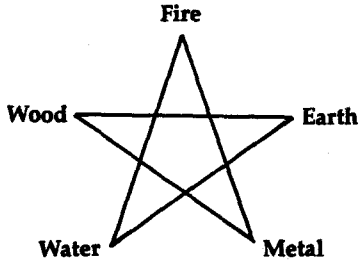
CHINESE	WESTERN
Fire	Fire
Earth	Earth
Metal	Air
Water	Water
Wood	Spirit

In the diagram below, you can see that the distribution of the Chinese elements around the pentagram are in a slightly different order than in the Western system shown earlier. But the Chinese system is well thought out. If you go clockwise around the pentagram of the five Oriental elements, you are following what is called "The Cycle of Creation or Generation." Here is a symbolic explanation of this cycle:



Fire burns down things and they eventually become Earth. Metals are created from Earth. Water comes through Metal pipes. Wood is created from the vital nutrients in Water.

Obviously, this is a modern interpretation; however, it aids in remembering this cycle. If you follow the paths of the arms of the pentagram, you are following what is called "The Cycle of Control or Destruction." Here is a modern explanation of this cycle:



Fire purifies or destroys Metal. Metal, in the form of an axe blade, forms or destroys Wood. Wood tools can be used to control Earth. Dams of Earth control Water. Water extinguishes (destroys) Fire.

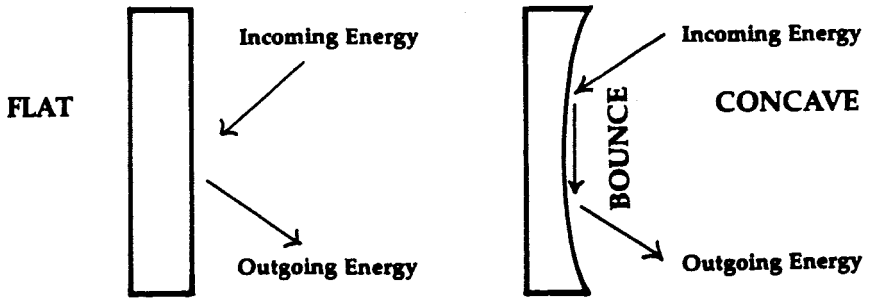
Thus we can see in the Oriental system that a particular Magickal element can be used to do one of three things:

1. Enhance itself (Fire + Fire = 2 Fire)
2. Enhance another element (Adding Fire to Wood increases Earth).
3. Counter another element (Water counters the effect of Fire).

Now that you've had a chance to see a thought-provoking system of working with the Magickal elements, let me tell you that the Western system is much easier, especially when discussing the elemental tools. The pentacle really has only two important purposes: it collects and directs the energies of elemental Earth. What you use the energy for, and how you use it, is up to you. If you feel lightheaded it can ground you. If you feel that you are under psychic attack via the elements of Spirit, Air, Fire or Water, it can reflect those energies back upon their source. If you are attacked using the element of Earth, it can either reflect the elemental energy or store it for your future positive use. Thus, for the operative magician, the Pentacle is primarily a defensive weapon, meant never to be used as a weapon except in case of attack. It can also, as mentioned, be used to direct and store Earth energy for whatever purpose you desire.

The next problem for us—knowing the purpose of the pentacle—is an appropriate construction. Most tradition-based books recommend using a disk of wood or metal up to nine inches in diameter. Now, as I have already said, this tool is also a defensive weapon. Grabbing a nine-inch circle of wood or metal and trying to direct it in the proper direction to dispel an attack on you would be like having someone jump you with a knife while you struggle to find a huge old shotgun which doesn't even fire accurately!

The answer to this problem is two-fold. Firstly, an object six inches in diameter is far easier to use if you have average size hands. Secondly, if the object, instead of being flat, is *concave,* it will return any energy from any direction, back toward the direction from which it came! This creates a situation of "Instant Karma" for your attacker.



What you can do is carve out (or buy) a shallow wooden bowl. The interior must be as perfectly concave as possible, although the back may be flat so that it can be balanced on a table or altar. A small ring of wood, or metal, placed on a table will allow you to balance a bowl with a round bottom on that table. Metal can be used for your pentacle, but it is slightly harder to paint a metallic surface than a wooden one.

Lightly sand the surface and put on a white undercoat or primer. With a fine line brush draw an "X" from edge to edge on both sides of your pentacle. This should divide both surfaces into four large triangles. Paint these citrine, olive, black and brown as listed earlier in this lesson. Paint both sides. The black section on both sides should be directly opposite or back-to-back of each other. In this way when you hold the pentacle from the bottom you will be holding black on both sides of the pentacle. If the undercoat shows through, use a second coat.

Using a compass, draw a circle ⅜ of an inch from the outer edge of the pentacle. Paint the ring white from the line to the edge. Either free-hand or with the aid of a compass, draw out a pentagram so that the points of the arms of the pentagram just touch the white ring

A "Golden Dawn" Style Earth Pentacle

Made by Chic Cicero

which you have drawn on the front and back of the pentacle. The lines of the pentagram should be about ⅜ of an inch in width. If any of the background colors show through these white lines, keep adding coats of white paint until the white is opaque.

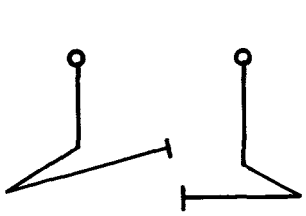
Next, fill in the circle with the Hebrew letters of the God Name. Angelic Name, etc., and the appropriate sigils as given on the next page. These should be painted in dark black. Extra coats for the lettering may be necessary. The lettering should be black, not grey. Finally, cover the entire pentacle with a protective clear coat of lacquer. I suggest the use of Varathane liquid plastic gloss.

If you want more information on how to work with the paints and colors, I suggest the book *The Secret Temple* by Robert Wang. In it he gives the methods for building the Golden Dawn tools. If you get the book you will see that the Golden Dawn used not a pentacle with a pentagram on it, but a "hexacle" with a hexagram on it (see photograph). Why they called it a pentacle ("pent" is a prefix meaning "5") is beyond me. Of course, if you feel it necessary to make a Golden Dawn styled pentacle there is no reason why you should not.

A "pentagram is a five-pointed star; a "pentacle" is an object with a pentagram on it.

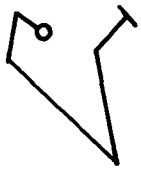
Finally, if you notice, there is a space listed on the page for a "motto." This is the Golden Dawn equivalent of a magickal name. Just as putting on your magickal robes tells your subconscious that something special is happening, so too does referring to yourself by your magickal name or motto add to this intuitive understanding. Many people take the magickal names of someone they admire for their magickal ability, real or imagined, such as Merlyn or other historical or mythical characters. But, rather than a name, it can also be something that you stand for or believe. The Golden Dawn mottoes were usually in Latin, but any language will do. Here is a list of samples:

Anima Pura Sit. Let the soul be pure.
Demon Est Deus Inversus. The Devil is the Converse of God.
Deo Duce Comite Ferro. With God as my leader and the sword as my companion.
Finem Respice. Have regard to the end.
Perdurabo. I will last through.
Sacrementum Regis. The sacrament of a King.
Sapere Aude. Dare to be wise.
Iehi Aour. Let there be light.

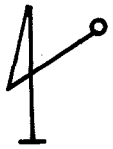


אדני הארץ
I.Adonai Ha-aretz

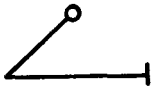
אוריא
II. Auriel



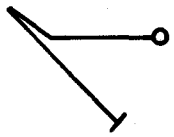
פורלאך
III. Phorlakh



כרוב
IV. Kerub



פרת
V. Phrat



צפון
VI. Tzaphon

ארץ
VII. Aretz

VIII. The Motto

Symbols and Hebrew for the Pentacle

Place the sigils next to the Hebrew in the circle and lines of the Pentagram

These people would usually refer to each other by the initials of their magickal mottoes. Thus, you would have Frater or Soror (brother or sister) D.D.C.F., D.E.D.I., S.A., etc.

English, Latin, Hebrew or any other language would be fine to use for your magickal name or motto. You should spend some time considering what name you will use. True, you can always change, but you will find that its choice will be important and more and more meaningful to you as you evolve magickally.

PART SEVEN

Perhaps you have wondered what the difference is between "Ceremonial" magick and "Ritual" magick. Many people use them interchangeably as synonyms and, in fact, their dictionary definitions are quite similar. However, in magickal philosophy there is an important difference. Anyone can do a ritual. It can be a magickal ritual or a ritual of another kind such as a shaving ritual wherein you shave yourself according to a certain pattern. After a period of practice, some rituals, such as a shaving ritual, become habits. To break the ritual, that is, to follow an unusual pattern, can cause problems. It can make you feel uncomfortable, and can possibly be harmful. If you don't believe me, try shaving yourself in a different manner than usual. But don't be surprised if you end up cutting and nicking yourself in many places. This, then, is an important *caveat*: never let your magickal rituals become habits. Always do them with full awareness, even if you have been doing them every day for years.

My definition of a ceremony is a "group ritual." That is, it only takes one person to do a ritual while it takes several people to perform a ceremony. Thus, in order to do Ceremonial Magick you must have a group of some sort.

Although all of the magickal techniques in this course will be presented so that they can be performed by the individual ritualist, in the future there will be notes given on how to do some rituals with a group. This leads to the question of the values and drawbacks of groups.

The benefits of magickal groups are threefold:

1. *Camaraderie.* Sometimes, being a magician can be a lonely prospect, and it is nice to have friends who have similar interests.

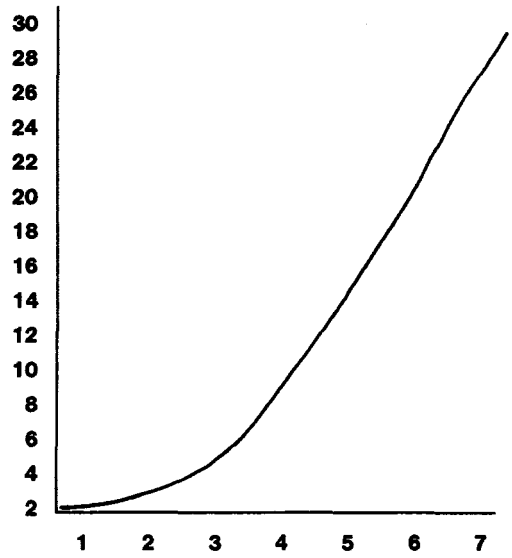
2. *Specialization.* Everyone in a magickal group must have similar knowledge, to a degree, but no one can be an expert in all fields of occultism. In a group, one person may be a specialist with the Tarot (although everyone in the group should be familiar with the Tarot), another a specialist in Astrology, another in occult history and another in ceremony and ritual. Thus, the more people you have, the greater the chance that a subject your group needs information on will be known by one of the members.

3. *Power.* In spite of the fact that some people will deny it, the truth is that the more people you have, the higher the levels of psychic energy which may be generated. Perhaps you have experienced the flows of energy at a rock concert or football game. This is nothing more than poorly controlled psychic energy. With magick we learn how to control this energy via the techniques you have been learning. Obviously, the intensity is increased in proportion to the number of people present. Further, the amount of energy increases geometrically rather than via simple addition. This means that if one person generates "e" amount of psychic energy,

2 people (may) generate 2E
3 people (may) generate 4E
4 people (may) generate 8E
5 people (may) generate 16E
6 people (may) generate 32E
7 people (may) generate 64E, etc.

As you can see, even a few people together can have a stronger effect than a large number working individually. This, by the way, is not a theory I made up. It is based on Einstein's Field Theories and is accepted by most occultists with whom I am familiar.

This does not mean, however, that having a group of people will automatically make you successful in your magickal work. An individual magician may be far more in control of the psycho-magickal energy than a group. Sometimes an individual may be more successful than a group for just this reason. This is also why I wrote above that a group of people *may* be able to generate more than an individual. Certainly a group of incompetents would not be able to outdo one well-trained magician.



This brings us to the drawbacks associated with groups. I have a close friend, a well-respected author of several books on magickal topics, who believes that group workings are obsolete and impractical. This opinion is due to his personal experience with some groups. I, too, have experienced much the same. Always, and I do mean *always,* the problems associated with groups are based on one problem and one problem only: personal psychology. Cliques form and people locked out of the cliques feel hurt and left out. Person A won't work with person B because person B is too (a) smart, (b) dumb, (c) ugly, (d) beautiful or (e) other. Somebody institutes plots against the leader. Somebody wants to change the group so that it fits their image of what the group should be rather than changing himself or herself so as to fit in with the group. It's all so very stupid.

This sort of nonsense has gone on for years between groups, too. Various groups calling themselves Rosicrucian all insist that only they are the real Rosicrucians and all of the other groups are frauds. Various Witchcraft and Wiccan groups involve themselves in this same sort of foolishness. One famous magickal group currently has about five or six people claiming to be the true leader of the organization and that the others are all fakes. This disagreement has led to outrageous name-calling and to court cases! What can a person who wants to work with a group of others with similar interests do?

First, he or she can forget about the whole thing. But if that doesn't work, he or she can start a group from scratch. Then, as more and more people become involved, each person, in the tradition of the Freemasons, must be accepted by *all* of the current members of the group before the person is allowed to join. Thus, the people must first meet on a social level before becoming involved on a magickal level. The group must be a small circle of friends. Some Witches claim the size of a magickal group should be no more than 13. Hence, 13 is the maximum size of many covens.

Also, the goal of all the people in the magickal group must be unified. There must be no ulterior motives for any of the people being in the group. Israel Regardie strongly suggested that all people involved with occultism should go through psychotherapy. For a long time I felt that this was because he was a Reichian therapist. But because of my experience with many groups and with the experiences told to me by others, I am at a point now where I am inclined to agree with the good doctor.

Unfortunately, most of us have neither the time nor desire to go to an analyst, and many people can't afford it. Also, there is a wide degree of quality among psychotherapists. How will you know if you have a good one, one who won't start out by having you locked up for studying the occult?

Luckily, there is an answer. It is a powerful psychotherapeutic and magickal technique that can be used which I call the I.O.B.

I.O.B.

The I.O.B. technique is not new, but it is a new interpretation of traditional Golden Dawn magickal techniques and medieval psychological techniques. The Golden Dawn aspect includes a simple version of the formulation of "telesmatic images" and certain banishing techniques. The medieval psychological technique is commonly called exorcism.

Of course, ever since the movie *The Exorcist,* people have become familiar with the idea of exorcism. It is commonly thought of as a way to get rid of demons or devils (if they exist) which may be "possessing" a person. Obviously, possessing demons are fairly rare these days. Yet, in medieval literature they seemed to be fairly common. We must ask ourselves, "What happened to them?" The conclusion must be that either they have almost totally ceased to bother people, they

never existed, or the modern interpretation of these "demons" is different. Well, there is no reason to believe that the demons said to possess people in the Middle Ages have changed, and with all the reports of exorcisms during that period, there is little reason to assume that all those reports were faulty. Therefore, we may assume that the "demons" are being handled in a different manner. If you look at the reports of the exorcisms you must be struck by the similarity between the descriptions of the "possessed" and people who today would be described as having certain physical or mental problems. So, even if we are to assume that some exorcisms did deal with demon possession, it seems that many dealt with a sort of early psychotherapy in the tradition of what is today known as "psychodrama."

These techniques are not associated only with medieval Christian philosophy. Similar techniques were used in some initiatic systems. But for our purposes here, the most important thing to know is that in many cases the exorcisms worked.

The Golden Dawn system of telesmatic images is based on a complex technique of visualizations according to a pre-established code of construction. It is too complex to discuss in its full form here. The idea, however, is to create an image of something which in itself is devoid of form. Thus, "justice" could be made to have a specific image. So could "freedom" become a particular angel or archangel. "Intolerance" could be visualized as a demon. Then, once this image was created, it could be given a "life" of its own (to a limited extent). Finally, it could be dealt with as if it were a living, breathing entity like you or me.

Notice that I said that something like "intolerance" could be given form. Likewise, any quality, good or bad, can be given form. It is this idea, along with the idea that exorcism was a way of getting rid of psychological problems, that is the basis of the I.O.B. technique.

A word of warning: It may be that going to a positive, growth-oriented psychotherapist who is not against occult studies may be better for you than attempting the I.O.B. technique. This is because the I.O.B. technique is the only thing in this entire course which *could* be considered dangerous. By this I do not mean that demons might attack you or you might get ill. What I mean is that through this technique you will learn more about your true nature than you may be able to accept. It is said that over the doors of the ancient mystery schools was seen the phrase, "Know Thyself." Really knowing your-

self can be the most awe-inspiring and frightening experience imaginable. So, if you opt to attempt this technique and find yourself scared, physically ill or feeling lost, *stop immediately!* The mind has certain blocks and safeguards which prevent us from learning the innermost truths about ourselves until we are ready. Go slow, be gentle, and be kind to yourself if you try this system. It is very powerful.

The "I" in I.O.B. stands for "Identify." Your first and hardest task in this technique is to identify aspects of yourself which you no longer wish to possess. Are you hard-headed? Egotistical? Self-centered? Insecure? Indecisive? Whatever it is, your first task is to identify it. Now, at the beginning this is quite safe, although it might not be too easy to admit to those things which you consider to be your own faults. Later, it will become easier to admit your faults on a conscious level, but your unconscious may resist your conscious. This will be the time to go easy. Never force something if it will not come easily. Work on one thing at a time. This process may be time-consuming, but it is far shorter and cheaper than Freudian analysis. And it does work.

The second step is the easiest and most fun. The "O" in I.O.B. stands for "Objectify." The idea here is to build up an image which represents what you have identified. This can be any form although it should preferably be capable of life. Thus, a rock would not be as good for this technique as would an elf, or a dog, or the image of a demon.

Let's assume that you have determined that one of the things which you wish to rid yourself of is hardheadedness, the inability to change. In this step we want to objectify this hardheadedness, make it into a thing. We can make up any image, but for our purpose here let us give it a somewhat human appearance. Its face must have firmly chiseled features, and he (let's make it male) has an army helmet on. His eyes are steel grey. He is tall and strong, but the joints of his legs and hips do not work, so his strength is useless. He is wearing a steel-grey jumpsuit, and beneath it are seen hard muscles which never relax. In fact, in some places the muscles look like nuts and bolts. Although it is hidden, it is possible to sense that he feels great pain because he can never relax, must always be hard. There is a fear of not being right, etc. In this way, an image of hardheadedness is built up. All of the things I mentioned are objectifications of the archetype of hardheadedness. If this happens to be an aspect of yourself which you wish to work on, you can start with what I have given and continue. What color is his skin and hair? (Don't be limited by standard colors.) Is he holding anything? Doing anything?

Lastly, name this creation. You can use any name as long as it is not the name of someone you know or know of. Again, it does not have to be standard. I-gis (hard "g") is short and applicable. "Grelflexor" is an interesting and perfectly acceptable appellation.

Spend some time making this image as concrete as possible in your mind. You may wish to draw it if you have some artistic abilities. Also, it does not have to be in human form. It can be shaped like a bizarre animal. In fact, that might even be better.

Once you have "created" this image, the next step is to give it life. Visualize the figure and do the LBRP around both you and the figure. If you have made a painting or sculpture of the image, use that as a focus of the LBRP. Make the physical art creation and the mental image unite.

Next, do the Middle Pillar technique. When you sense the energy in the Middle Pillar, take a deep breath and with a full exhalation, send the life-giving (literally) energy down your arms and out your hands toward the figure which you have mentally created. If you have a physical representation of the image, send it toward that figure.

The "B" in I.O.B. stands for "Banish." This is the magickal equivalent of exorcism. However, the process of banishment, though based on the Lesser Banishing Ritual of the Pentagram, is a little tricky because we are banishing an unwanted part of ourselves.

STEP ONE. Purify the outside of yourself with a ritual bath as already described.

STEP TWO. Do the Relaxation Ritual.

STEP THREE. If you have a picture or sculpture of your objectification, look at it for a few minutes. Then put the physical image away and work it up in your imagination. If you have no physical image, simply mock it up in your imagination.

STEP FOUR. As part of your visualization you should see a wispy cord or rope-like construction connecting you and the figure. It should be connected to both your bodies at the solar plexus. If it does not have a solar plexus, then it should be attached to the heart area or head.

(Remember your visualization needs to be only as good as you can make it. It does not have to be perfect. In fact, if you are not good at visualizing things, simply know (not think or believe, but *know*) that it is there and that if your psychic vision were better you would be able to see it.)

STEP FIVE. Now, take your dagger and cut the connecting cord close to your body. If you do not have a dagger, use two fingers of your right hand as if they were a pair of scissors.

STEP SIX. Without a second's pause after Step Five, make the sign of the enterer (left foot forward as arms are thrust forward, dagger or right forefinger along with the left forefinger pointing straight ahead) directly at the newly separated figure. At the same time, *project* a bright blue pentagram at the figure from your fingers and shout, "(Name of the Object) be gone!" This should cause the visualization to move a short distance away and stay there long enough for you to perform. . .

STEP SEVEN. The LBRP. When this is completed, the created figure should be *outside* of your protective circle. Make sure that there is no trace of the severed cord which did exist between you and the figure.

STEP EIGHT. Determine which tool would be the appropriate weapon to destroy the figure. Here are some examples:

For hardheadedness (unwillingness to change): The Chalice.

For fickleness: The Pentacle.

For sloth: The Wand.

For lack of clear thinking: The Dagger.

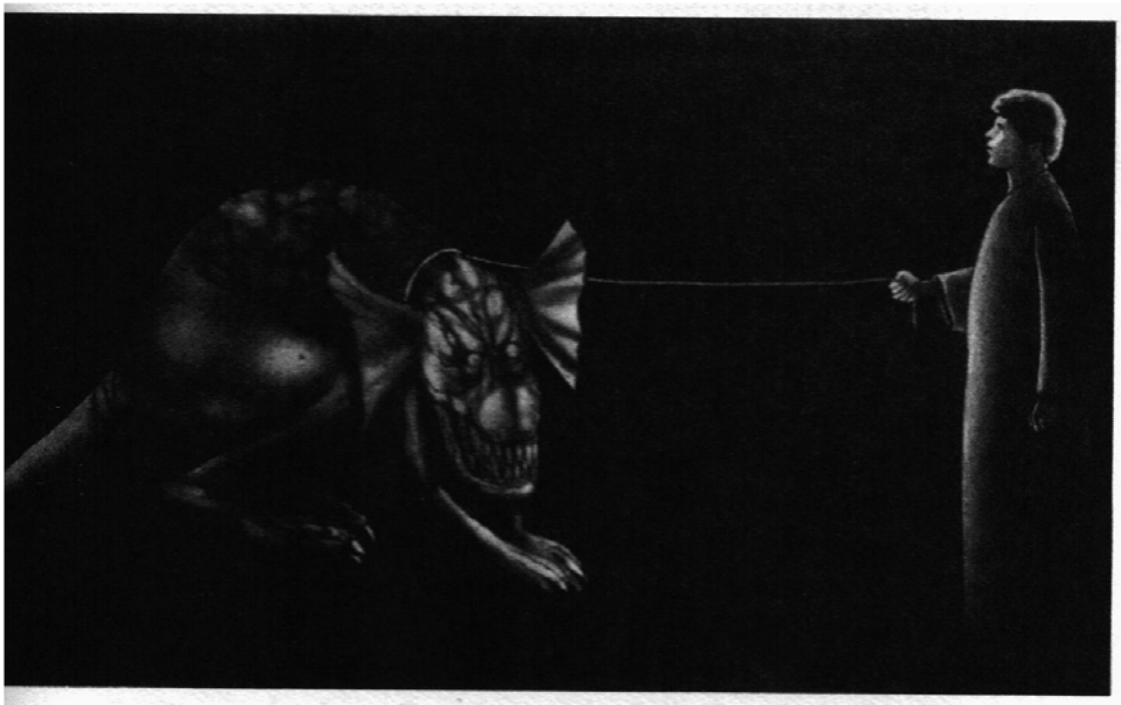
As you can see, the appropriate tool represents the opposite qualities of what you wish to rid yourself. Water is always changing, so the chalice is a good weapon against unwillingness to change. The solidity of Earth, as represented by the Pentacle, is a good weapon against constantly changing the mind. The energy represented by the Fire Wand is a good weapon against laziness, and since Air represents our higher faculties, Air's tool, the Dagger, is a good weapon against lack of clear thinking.

STEP NINE. Point the appropriate weapon at the figure (be sure to drink the contents of the Chalice if it is filled). The instructions for how to point the Pentacle are to simply hold it by the black sections and face the concave side in the direction you wish to point. Pointing the Wand and Dagger are obvious. Hold the Chalice by its stem or base with the section for holding fluid facing out, away from you. If you do not have the tools as yet, just use the outward facing palms of your hands. Say:

By the power and in the name of Sha-dai El Chai (vibrate the God name) I command you (name of your created image) to dissolve, vanish, depart, disappear. You are banished forever and may not return. So mote it be!

This must be said with authority as if you were a mighty king or queen talking to your lowliest subject. Remember, though, that it is not you that will destroy what you don't want, but the power of the Divine going through you. ("Mote" is an Old English word meaning "must.")

STEP TEN. Do the Middle Pillar Ritual very briefly. Then, as in the Circulation of the Body of Light, feel the energy come down from above, but this time direct it down your arms and out your hands, through the appropriate magickal tool (if you have it), through the center of the pentagram in front of you (it must not go anywhere else),



I.O.B. Technique

and into your creation. Visualize the energy getting stronger and the figure getting weaker and increasingly transparent. With each exhalation, the energy leaving you should be stronger and stronger until the created figure is totally overpowered and vanishes into nothingness. Continue this sending of energy, in the name of Divinity, for at least a minute after the figure is totally destroyed.

STEP ELEVEN. Now hold your hands up in the air so that they form a large letter "V." If you used a magickal tool it should be in the right hand pointing up. Look up and say:

Hail unto Thee, Lord of the Universe. Hail unto Thee, whom nature hath not formed. Not unto me, but unto Thee be the power and the glory for ever and ever, AMEN.

STEP TWELVE. Once again, do the LBRP. Then, visualize your magickal circle fading from your attention, but know that it is still there. Write down the results in your diary.

The I.O.B. technique can help you solve many of your problems. But remember, you are just a magician in training. A chef learning to cook does not always have his or her food come out perfectly, and your I.O.B. technique may not be perfect at first, either. You may need to repeat this technique several times in order to rid yourself of something you do not want. If you have created (or purchased) an artistic version of your visualization, it should be totally destroyed after doing the I.O.B. And if the problem is not succumbing to your work, go on to another aspect of your personality you wish to alter and come back to the previous problem later.

If you, and the other members of your group, practice the I.O.B. technique regularly, it is possible that your group will work harmoniously together. And if you want to work alone, your own work on the I.O.B. technique will make you a better person.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Three. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What are the qualities of the element Earth?
2. Name the Three Pillars of the Tree of Life.
3. Name the Three Triangles of the Tree of Life.
4. Name the Four Worlds of the Kabalah.
5. What is the goal of true meditation?
6. What are the three steps of true meditation?
7. How can you be assured of never becoming a real magician?
8. In the Kabalah, what is the heavenly order of things?
9. When is it OK to heal a person who has not given you permission to do so?
10. Are rituals a failure if you sense no immediate change within yourself or outside yourself?
11. Why is it a good idea to make a concave Pentacle?
12. List three benefits of being involved in a magickal group?
13. What does I.O.B. mean?

The following questions only you can answer.

1. Are you regularly performing all of the rituals?
2. Do you meditate?
3. Are you in control of the Earth element?
4. Are you memorizing the correspondences?
5. Do you look up the meanings of any words in this course that you are unfamiliar with? For example, did you know that a Basilisk has the head, wings and feet of a rooster with a barbed serpent's tail? It was said to be hatched from a chicken's egg that a toad or serpent sat on. Its breath and look were said to be fatal. It was also known as a cockatrice.

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L·e·s·s·o·n

4

PART ONE

In this lesson we are going to continue following the Golden Dawn initiatic pattern by moving from the study of the magickal element of Earth to the study of the magickal element of Air. You should start with the exercises below as soon as possible. If, after working the exercises for Earth in the previous lesson you are not satisfied with your understanding of and feelings of unity with the element Earth, continue with those exercises for up to two more weeks. Then do them sporadically as you will. However, you should begin the exercises below immediately.

The element of Air has the qualities of being warm and moist. The following exercises will help you to become more aware of this element in your daily life.

Exercise 1. Observe those things around you which have the combined qualities of warmth and moistness. Remember, all of these elemental qualities are relative. Steam is a form of the element Air, and it has much more moisture and warmth than does the vapor from dry ice. However, that cold vapor from the dry ice also has the element of Air within it. See if you can determine the relative Airy qualities as you experience them. Make a list of all of these things and record it in your diary. Do this exercise daily for one week.

Exercise 2. Find a spot where you can be alone. Take with you an outdoor reclining lounger, the type that has nylon webbing around an aluminum frame. If you don't have one of these, a folding chair will suffice. The idea here is to be elevated above the ground and have as

much of the physical air surrounding your body as possible. Remove all of your clothing and lie on the lounger or sit in the chair. If you cannot find a place where this is possible, wear as little clothing as you can. For men, a brief men's swimming suit is fine, and for women a tiny bikini will do. The object here is not nudity, but rather to allow as much air to touch your body as possible.

What you will be doing is known as "elemental pore breathing." To do this, start off by doing the Relaxation Ritual. Next, become very aware of your breath. Become aware of the slow in-and-out motion of the physical air. Notice the way the air feels as it comes in through the nose, goes down the air pipe and into the lungs. Sense or imagine the interchange of oxygen and carbon dioxide within the lungs, and feel the CO_2 laden air as it goes out of the lungs, through the air pipe and out the nose and mouth.

Now imagine that your entire body is nothing but a large breathing apparatus. Imagine that every part of your body has only the function of breathing. Further, visualize that your skin is part of this system. As you physically breathe, imagine that every pore of your skin is also breathing. However, just as your lungs breathe in physical air, your pores should be breathing in elemental Air. Feel it going in and out of you, cleansing and purifying your entire body.

Try this exercise at different times of the day and, if possible, at different locations. Air is the second most changeable of the elements and you can experience it in many different ways. Do this exercise daily for at least a week. If you wish, you may do it for a longer period of time, but after a week go on to the next exercise.

Exercise 3. Spend a period of up to three minutes (no more), once a day, imagining that *you are the element Air.* Feel the lightness, the floating giddiness, the warmth and moistness of Air. Feel how physical things don't seem to matter and learn the true meaning of the term "airhead." This is not said in jest, but in all seriousness. Become Air.

Do this exercise for a week only, no more. Do not repeat it (if repeating it is your desire) for at least a month. Do not repeat it more often than one week out of a month. That is, no more than 12 weeks per year, one week at a time. If you notice that you are having trouble finishing your normal work, *halt this exercise immediately.* In a day or two you will be back to normal. Also, doing Exercise 3 from the section on the element of Earth from the previous lesson will help overcome the problem of absorbing too much Air, which is the cause of becoming an "airhead."

Exercise 4. Once you have learned how to "be Air" (without allowing it to take over your life), the next step is to take greater conscious control of the element Air. Take a moment and imagine yourself to be Air. Bring the feeling from the last exercise into your consciousness. Next, hold your hands 9 to 12 inches apart, palms facing each other. Imagine a bottle or box between your hands. Now, as you exhale, visualize all of the Air element which is in you going out with your breath and being trapped in the container between your hands. Three to five breaths should be enough to fill it. Then, with three breaths, inhale it back into yourself and go back to normal consciousness.

The Test. This test will allow you to see whether or not you really have become not only in harmony with the magickal element of Air, but also to see if you are able to control the element.

The next time you feel heavy, bloated, slow or lazy, form the container of Air as described in the previous exercise. Once the container of Air has been formed, with one big inhalation draw the contents of the container back into you. Within five minutes you should feel relaxed and refreshed, lighter and anxious to do those tasks you wish to do.

The next time that you feel lightheaded, giddy, overly silly, unstable, etc., again form the container of Air. Next, visualize a large "black hole" in the physical air in front of you. When your container is filled to overflowing with your excess elemental Air, "throw" the container into the black hole. That is, visualize yourself tossing the container of elemental Air into the black hole, and then see the hole sealing up after your container has entered it. You should feel more grounded and balanced in a few minutes, but it may be necessary to repeat this "black-holing" experiment two or three times to feel totally normal.

When you have passed both parts of this test to your satisfaction, you will have mastered the element of Air. As I said about elemental Earth, if you do not succeed at such mastery within a few days or weeks, *don't worry about it.* Just keep practicing. With one or more of the magickal elements it may take only a few hours, days or weeks to master. Other elements may take longer. But remember, there is no race to succeed; and do not give up! Just keep practicing without worrying about the results. Eventually you will succeed, as have all who have diligently practiced. Record the results of your experiments, good, bad and indifferent, in your magickal diary.

PART TWO

As I said before, anyone can do a ritual, but a ceremony really takes a group to perform properly. Let's assume that you have gathered a group of people together, and all of you are studying via this course. Here, then, is a group ritual.

A HEALING CEREMONY

This is a ceremony to help someone who needs to be healed. There should be a minimum of three people plus the person to be healed. This particular ceremony should not be used on someone who has a fever. Nor should it be used on someone who has a minor cold or flu, as those are needed to cleanse the body of toxins due to poor living habits. However, when most of the cold or flu is over and the ill person is just very tired from the effects of this illness, this ceremony is effective. It is also good for chronic diseases. The only exception to the above rules is if the cold or flu is life threatening.

This ceremony will *not* replace the treatment of a regular physician, an M.D. But an M.D. may need to change a treatment when a patient is found to be better or totally healed.

STEP ONE. Have the person in your group who is most adept at doing a divination (such as with the Tarot) do one to see if it is appropriate to do the healing. If not, do not do the healing. Trust the divination.

STEP TWO. If the answer from the divination is positive, ask the ill person if he or she freely gives permission for the group to do this healing ceremony. If the answer is no, do not go further. Even if the person has previously *begged* for a healing, the question should still be asked. If the answer is positive, prepare the area as follows:

a. Form a ring of chairs with enough room allowed to walk around outside the circle of chairs. There may be more chairs than people.

b. In the center should be the altar with the usual paraphernalia upon it. Another chair, for the person being healed, should be stationed in front of the altar, facing east. The ill person should sit in it throughout the ceremony, especially if that person is not part of your practicing group. Others should sit in the circle of chairs as they will.

STEP THREE. A person should be chosen to lead the relaxation ritual. Let that person use a low, deep, relaxing voice, almost as if trying to get a small child to fall asleep.

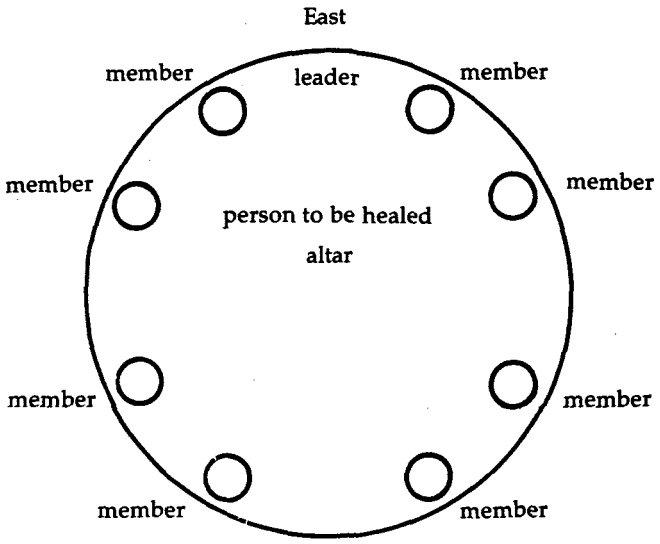
STEP FOUR. Let one person do the LBRP. The Kabalistic Cross should be done from behind the altar, facing east. The formulation of the pentagrams should be done by walking outside the circle of chairs so that all are enclosed. The Evocation of the Archangels and the repetition of the Kabalistic Cross should be done facing east, from behind the altar (assuming you have one. If not, from behind the person to be healed).

It is also possible to have one person do the Kabalistic Cross, another do the formulation of the pentagrams, another do the Evocation of the Archangels, and the first person repeat the Kabalistic Cross. Personally, I have not found this to be as effective as having one person do the entire LBRP, but try both ways and see which you prefer. The person being healed should *not* be actively involved in the performance of the LBRP. Also, all of the members of the circle should be focusing on the ritual being performed, and should add their own visualizations to those of the person(s) doing the ritual. No one, save the person to be healed, should ever be doing nothing within the circle once the ceremony starts.

STEP FIVE. Let all the ritualists, save one, come forward and form a circle, holding hands, around the person to be healed. In this position, let all do the Middle Pillar Ritual. The one remaining ritualist should stand in the East, facing West (toward the people), also doing the Middle Pillar Ritual, but should imagine himself or herself as being a hundred feet tall, and both watching and partaking of this ritual.

STEP SIX. The person in the East should hold in the right hand either a dagger (for chronic or mild problems) or the wand (for more severe problems). When the Middle Pillar Ritual is complete, this person should hold up his or her arms as if in blessing, and walk directly toward the circle of bodies, saying:

I come in the power of light,
I come in the power of wisdom,
I come in the mercy of the light,
The light hath healing in its wings.



Healing Ritual

STEP SEVEN. By this time he or she should be next to the circle of people. With the tool, he or she should point either toward the top of the ill person's head or toward the particular part of the body wherein lies the problem to be healed. At this instant, all in the circle should imagine a giant, bright light above the center of the circle. This is a group Keter rather than an individual Keter. Each ritualist should see a beam of light shoot out toward the space of the person with the tool. When the lone ritualist feels this has been accomplished, he or she should direct this huge amount of combined group and spiritual energy down to the tool and into the body of the person being healed.

STEP EIGHT. When the ritualist senses that the person under the magickal tool has the energy running clearly through him or her, the ritualist should start vibrating (at a very low pitch) the vowel sound "AH." All, save the person being healed, should join in with the intonation of the vowel, letting it rise in pitch and volume. When the ritualist feels it can get no higher, he or she should say "now" as a cue for all the ritualists to shout "GLAH" (thus making AH-GLAH or

AGLA as in the LBRP) and clap their hands loudly, thus breaking the circle of energy. Immediately, the ritualist turns east, raises both hands (still holding the tool in the right hand) and says,

Not unto me but unto Thee be the power and the glory forever.

All ritualists vibrate **AH-MEN** and return to their seats.

STEP NINE. The LBRP is repeated as before.

Here ends the healing ceremony.

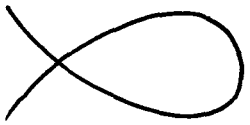
Another purpose of the sudden breaking of the circle with claps and a shout is to prevent any of the energy from going back into the ritualists. Although it would not hurt them, since it is positive, it would lower the power of the healing. It also prevents a "negative backlash" which is frequently suffered by healers who are naturally talented but have no magickal experience or knowledge. Sometimes, this type of healer ends up temporarily suffering from the same symptoms as the person being healed. This negative backlash is totally avoided by the techniques of the above ceremony.

Some of you may be wondering about my associations for wand and dagger. I will have more to say about this later in this lesson.

PART THREE

In this section I will be sharing some ideas on symbolism with you, starting with one of the oldest and best-known symbols, the cross. The cross is far older than Christianity. It has always been revered as a spiritual and religious symbol. This is why early Christians usurped the cross as "their" symbol. Various non-Christian traditions had used forms of the cross far back into antiquity. By using the cross as their new symbol it was thought that it would be easier to convince the Pagans that they should worship a similar God, one who had the same symbol. In a similar fashion, Pagan holy places were usurped by Christians and changed into churches. Thus, if a Pagan wished to worship at a sacred site, he or she would have to go into the church and worship there.

The earliest Christians used the symbol of a fish drawn with one continuous line (see figure, p. 140) to represent their faith. Some Christians say that this is because Jesus was said to be a fisherman, although nowhere in the New Testament does it show him fishing.

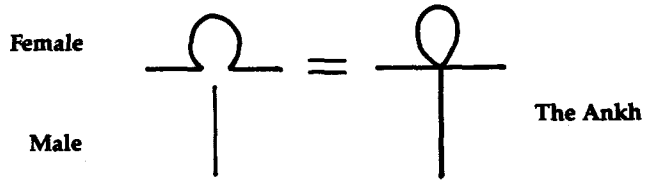


Early Christian Fish Symbol

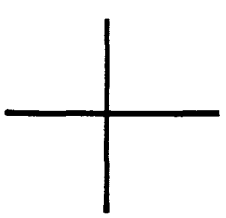
Also, it is said to represent Christianity because the Greek word for fish, *icthus*, is an acronym (or Notarikon!) for the Greek words meaning "Jesus Christ, the son of God the Savior." On an astrological basis, Jesus wasn't a fish*er*man, but a fishman; that is, an archetype of the Piscean Age. There are many dates given for the beginning of the Age of Pisces (the astrological sign is represented by two fish), but they all center around the start of the common era, within a few hundred years of the year 1 A.D.

Great charismatic leaders with large followings of sometimes mindless devotees are typical of the Piscean Age. Thus, from the beginning of this age we have had Alexander the Great, Jesus, Cromwell, some of the Popes, Arthur of England, Mussolini, Hitler, Roosevelt, Kennedy, Marx, Stalin, Mao, Falwell, Rev. Moon, Jim Jones, Prabhupada, Gandhi, and many others. I am not trying to equate the qualities of goodness or badness between these men, only to indicate their charisma and ability to attract a sometimes mindless following. Nor should I have left out the women, such as Joan of Arc, Blavatsky, Besant, McPherson, Anthony, Sanger, Peron and others. These women, too, attracted and still attract many followers. Jesus, as a Piscean Age archetype, is perfectly represented by the symbol of the fish.

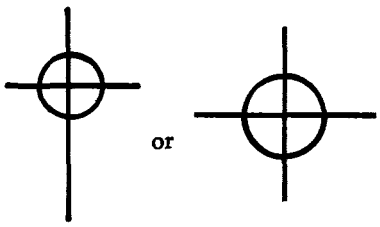
One of the earliest forms of the cross was known in ancient Egypt. It had a loop at the top and was (and still is) known as the Crux



Ansata, the looped cross, Isis' sandal strap, and the Ankh. Many people following a spiritual path try to ignore the inherent sexuality of the Ankh. The vertical bar represents the erect male organ while the loop and the split horizontal bar represent the female sexual organ. Together, indicating sexual intercourse, they are a symbol of fertility. With this understanding it is easy to see how the Ankh has evolved into a symbol of life, eternal life, reincarnation and rebirth. Why should the sandal strap of Isis represent eternal life as some have claimed? Why, as one group maintains, would the shadow of a person with his or her arms outstretched (which looks like an Ankh) represent life after life? This cross is a pre-Christian and non-Christian symbol. Curiously, the Ankh is used by Roman Catholics! In their robes, some Church officials wear two Ankhs, one on the front and one on the back, with a common loop. When wearing this outfit, the loop is placed over the head, which gives rise to speculation over sexual symbolism and spirituality. In any event, the looped cross is not a Christian symbol.

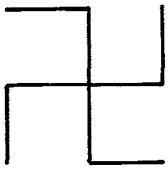


Solar Cross

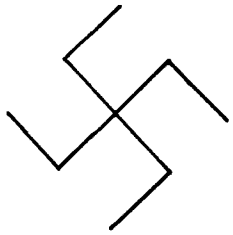


Celtic Cross

The ancient Pagan Europeans also had crosses. One type of cross which was popular was the equal-armed or Solar Cross. Another was the circled or Celtic Cross. Remember, "Celtic" is pronounced "Kel-tik" and not "Sel-tik."



True Mystical Swastika



Perverted Nazi Swastika

Another form of the cross which appeared all over Europe and in parts of North America was the spinning Solar Cross also known as the *Fylfot* (fill-foh) Cross, the Hammer of Thor, or the Swastika. This holy and mystical symbol was always drawn in a horizontal-vertical pattern with the arms in such a way that the cross appeared to be moving with the Sun or clockwise. It is a shame that this symbol was perverted by the Black Magic Lodges of Germany of which Hitler was a member. In the diagram above you can see how the Nazi swastika goes against the Sun, giving the impression of spinning in a counter-clockwise direction. Note, too, that it is on a point rather than horizontal-vertical. Although the Nazis did at times use the true mystical Swastika, their official symbol was the perverted version. Today, most people are disgusted with the symbol and do not separate the spiritual from the obscene.

The purpose of the above paragraphs, besides looking at symbolism, is to firmly implant in your mind that the rituals we do, even though in places they do involve the symbolism of the cross, are not Christian, Nazi or any other faith or dogma. Nor are they merely de-Christianized versions of Christian symbol and ritual. If anything, it would be more correct to say that Christianity has borrowed the ancient mystical symbols for its own purposes. Thus, if you are Jewish, Hindu, Moslem, Pagan, Agnostic or something else, there should be nothing to hinder you from using the holy symbol of the cross as in the Celtic Cross Tarot reading, the Kabalistic Cross section of the LBRP, and in other rituals as well. The way we use a cross is not Christian, or perhaps I could say that it is "beyond Christian." Also, symbols currently used by other traditions can be used by those from Christian backgrounds without insult, as they come from our universal mystical source, not a sectarian one.

Another symbol is composed of the letters "INRI." The most famous use of these letters was supposedly on Jesus' cross. They were an abbreviation (again a Notarikon. There are many of these in both the old and new Testaments) for "Jesus of Nazareth, King of the Jews."

During the Dark Ages and into the Renaissance, if you did not want to be tortured and burned by the powers of the Church, it was a wise idea to hide mystical and political ideas within Christian symbolism. Thus, other meanings of the letters INRI developed. To alchemists, it stood for *Igne Naturae Renovatur Integra*, Latin for "Nature by Fire is renewed in its integrity." In a later lesson I will be discussing certain aspects of alchemy which will make this particular phrase instantly clear and of great magickal import.

Another version of these letters which was also important to the medieval alchemists was *Igne Nitrum Raris Invenitum*. Again, this was Latin, then the language of the learned, and meant "shining (or glittering) is rarely found in fire." This may be a bit more difficult to comprehend, but once a certain aspect of alchemy is explained, it should become very clear.

Believe it or not, there are many people today who consider the Jesuit Order to be a danger to our way of life. Personally, I don't agree with that thought, even if they do follow a leader known as the "Black Pope." He is called this not for spiritual blackness, but because black is the color of his robes. Also, I am not personally a believer in conspiracy theories of world domination. However, the Jesuits did go through a very political period, much as some clerics of different faiths express their political views today. When the Jesuits went through that political period, INRI to them stood for *Iusticum* (or *Justicum*) *Necare Regis Impium*, which is Latin for "It is just to kill an impious king."

An Aside. I have always been fascinated by etymology, the study of where words came from and how they developed. The above word "impious" comes, of course, from "pious." In the Old Testament, the Hebrew men are told not to trim or cut their sideburns. Today still, orthodox Jews can be seen with long sideburns. Sometimes they are even braided. It is considered a sign of holiness or piety. In fact, that's where the word "pious" comes from: "pious" is Hebrew for "sideburns."

The above now makes me think about the word "holy" and where it came from. In ancient times, long before the births of Christianity or Biblical Judaism, the type of religion or spiritual system

followed by many people was shamanistic in nature. Part of many shamanistic cultures is the idea that a stone with a natural hole in it was considered very sacred. So too were other objects with natural holes, such as sea shells. From this comes the idea that one sign of a sacred object was its natural hole. A "holey" object was sacred. From this came our word "holy."

Kabalistically, the letters INRI represent much more. INRI, which in Hebrew would be Yud, Nun, Resh, Yud, are also the first letters in Hebrew for the four archetypal elements (according to J.S.M. Ward in his book *Freemasonry and the Ancient Gods*):

English	**Hebrew**	**Hebrew**	
letter	*letter*	*element*	*translation*
I	Yud	Yam	Water
N	Nun	Nour	Fire
R	Resh	Ruach	Air
I	Yud	Yebeshas	Earth

According to the ancient Kabalistic document the *Sepher Yetzirah*, the Hebrew letters also have astrological meanings:

English	**Hebrew**	**Astrology**
letter	*letter*	*name*
I	Yud	Virgo
N	Nun	Scorpio
R	Resh	Sol (The Sun)
I	Yud	Virgo

For those of you who may be totally unfamiliar with astrology, let's examine briefly the meanings of these astrological signs on a very simple basis.

Virgo is the pure and virginal sign of nature.
Scorpio is the sign of energy, death and transfiguration.
Sol (The Sun) is the source of light and life to everything on the Earth. It is central to our lives because it is central to our Solar System.

There have been many "savior gods" in the history of our planet. For the Norse it was Baldur. For the Egyptians it was Osiris. For the

ancient Celts of the British Isles it was Lugh. To the Hindus it was (and is) Krishna. Just as in the Christian story of the "only" son of God, all of these "savior gods" died and came back to life for the good of humanity. All of these resurrection gods are associated with the Sun. They "die" in winter and are reborn with the warmth and plant and animal life which appears in the spring. Unfortunately, the topic of savior-resurrection gods is far too extensive to cover in depth in this book. If this topic interests you, see the books in the bibliography.

If we were to use the Egyptian pantheon of Gods, Virgo is represented by the goddess Isis, who is nature, the mother of all things. Scorpio is represented by Apophis (also known as Set or Typhon) who was death, the destroyer. Sol is represented by Osiris, who, slain and risen, was the Egyptian resurrection and vegetative deity.

Since the "I" in the "INRI" formula is repeated and represents two of the magickal elements, the three members of the Egyptian pantheon, Isis, Apophis and Osiris, can represent the four archetypal elements of which everything on Earth is composed. They can also represent famous thoughts of alchemy, and if you desire, they can represent some of the basic, albeit "borrowed," ideas of Christianity.

It is interesting to note that the Notarikon, the abbreviation made of the first letters of Isis, Apophis and Osiris, "IAO" (pronounced eeeee-aaaaahh-oooohhh) forms the name of the supreme God of the Gnostics, an early sect of Christianity.

Resurrection or redeemer gods are always associated with Sol, the Sun. The Sun is the primary giver of light to our planet. It follows, therefore, that light is always associated with the idea of a redeemer god. This is why beneficial or "white" occult groups always try to bring light (spiritual light) to mankind.

In Latin, the word for light is spelled LVX and pronounced "lux" with the "u" sounding like that in "tube." In rituals we represent certain archetypal ideas to our psyches via poses and actions. It is easily possible to represent the idea of spiritual LVX or "light" by spelling it out with various gestures. For example:

L—Left arm straight out to the side, horizontally, with the palm forward. Right arm straight up, palm to the left.

V—Both arms straight up over the head forming the letter "V." The palms should be facing each other. The angle between the arms should be about sixty degrees.

X—The arms crossed on the chest, right over left.

These gestures are the basis for what are known as the LVX gestures. By knowing the ideas represented by our mystical notion of light, we can use the gestures to aspire to the illumination (LVX) implied by these "gestures of the art."

Here is another interesting thing in regard to the idea of LVX. In Roman numerals, L=50, V=5 and X=10, for a total of 65. In Hebrew the letters Aleph=1, Dalet=4, Nun=50 and Yud=10 also total 65. These Hebrew letters spell out the word Ah-doh-nye (my Lord), one of the names of God. As you will remember, it is used in the LBRP. If spiritual light (LVX)=65 and Divinity (in the Ah-doh-nye aspect)=65, then according to Gematria we must assume that there is some relationship between the two. There is such a relationship: they are one and the same! The ultimate Divinity is that infinite spiritual light known in Hebrew as *Ain Soph Or* (meaning Limitless Light), the third veil of "negative existence" before God begins manifesting at Keter.

Before moving on to the next part of this lesson, there are still a few theoretical things to cover. First is the meaning of the magickal word ARARITA (Ah-rah-ree-tah). It is a Notarikon, an abbreviation or acronym for the phrase in Hebrew, pronounced:

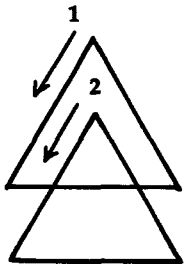
Eh-chahd Rash, Eh-chu-doh-toh Rash Ye-chu-doh-toh, Teh-mur-ah-toh Eh-chahd.

The "ch" in this phrase is always pronounced like that in the Scottish word "loch."

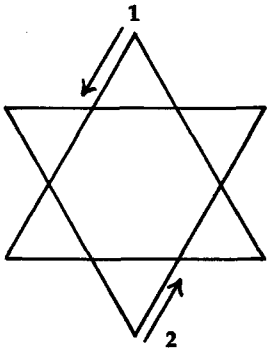
The above phrase, represented by the Notarikon ARARITA, means "One is God's beginning, one principle is God's individuality, God's permutation is one." This clearly states the Kabalistic attitude that no matter the name by which you call Divinity, there is only one ultimate Divinity, one divine source which can be summoned. Everything is of Divinity, or as is said in a ritual, "there is no part of me which is not of the gods."

There is a short series of hexagrams which you must learn. Actually, I think of them more as being "paired triangles" than hexagrams. Israel Regardie, in his book *Ceremonial Magic*, suggests using Crowley's unicursal hexagram instead of the traditional four paired triangles. I have learned it both ways and I quite frankly prefer the traditional style. That is what will be given here.

Practice drawing them somewhat large in the air in front of you. They should be similar in size to the pentagrams of the LBRP. Take

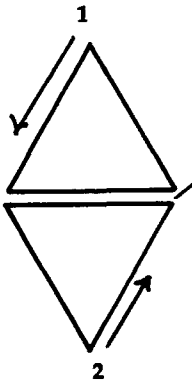


East—Fire



South—Earth

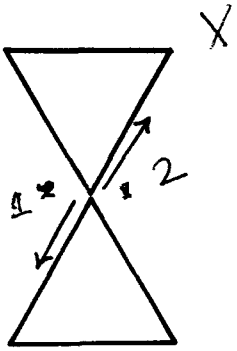
Unicursal Hexagram



common line

(actual appearance)

West—Air



North—Water

note of the direction to face when drawing these hexagrams. Also note the archetypal element to which each is associated. The first thing you should be aware of is that the elements associated with the quarters of the circle have changed. This is because on a higher plane, the archetypal elements are associated with different quadrants.

Each triangle begins at the apex (even if the triangle is inverted and the apex is at the bottom), and the figure is drawn *counterclockwise* until it returns to its point of origination. In the diagrams following, start drawing at the point numbered 1 and move in the direction of the arrow until you complete the triangle. Then start at the point numbered 2 and move in the direction of the arrow until you complete the second triangle. Note that the hexagram of the West has a common line, however for clarity it is shown as two separate triangles.

Before moving on to the next part of this lesson, it is time to alter the instructions for the Tarot Completion Ritual. You should by now be using all of the Major Arcana cards in this ritual. When you choose a card in this advanced version, imagine yourself as the main character in the card. You may change the sex of the main figure of the card so that the sex of that character matches your own. If there is no main character, or no human character, simply put yourself into the card anywhere. Visualize yourself in the card. Once you feel that you are "in" the card, *will* your eyes to open. If your physical eyes are closed do not open them, however. When your psychic eyes are open, look around. See everything in the card from the view of yourself within the card. Try to see what is behind the designs of which you can normally only see the front. Most importantly, determine if you can "see" anything beyond the edge of the card. Don't do anything, just look. Do not attempt to move or go anywhere. Then, will your psychic eyes to close and return to normal consciousness. Record your experience, whether or not you experienced any unusual sights, sounds, smells, tastes, feelings or sensations, in your Magickal Diary. Take the next seven days to read over what you have done so far in this lesson and practice this Advanced Tarot Contemplation Ritual. Then move on to the next section.

PART FOUR

Earlier in this lesson I mentioned that I was going to discuss the difference between the wand and the dagger. Although the wand has traditionally been associated with the magickal element of Fire and the dagger has been associated with Air, some people, especially in recent years, have reversed these associations. This is in a large part due to those people who have been using what they call Wicca or Witchcraft. While it is true that Witchcraft is thousands of years old, it is also true that much of what is today called Witchcraft is either a creation of or a re-construction by the late Gerald B. Gardner.

This is not meant to belittle anybody who follows a Pagan path. In fact, those who follow one of the various Pagan paths in many cases seem to have regained the link between humanity and nature that most Ceremonial Magicians only talk about and secretly envy. As you may have noticed, one of the important areas which this course has emphasized is the attunement to the elements, something which has been sadly lacking in most books or courses on High Magick.

It is clear that Gardner simplified some seemingly complex magickal techniques and philosophy ("borrowed" from the ubiquitous A. Crowley). Then, with the help of Doreen Valiente they created modern Witchcraft. It does not matter whether or not he received initiation from the New Forest Witches as he claimed. Nor does it matter that many have gone far beyond his initial researches, training and techniques. For he has introduced many to a form of spirituality which could not be found elsewhere when he began his work. His contributions, thankfully, will last for many years to come.

However, as I said, some of what Gardner did was a simplification of traditional magickal philosophy. One of these simplifications was the equating of the dagger with the sword. This is understandable as the sword does appear to be nothing more than a long dagger. And if you had only learned the LBRP, you might know that Me-chai-el bears a sword and stands to the South, the direction of the element Fire. Water, of course, would be associated with the Chalice, and Earth with the Pentacle. This leaves the wand to the element Air. And Rah-fay-el, the Archangel of that element, does hold the caduceus wand. This all seems so logical.

Unfortunately for the above simplification, it is not correct to equate the purposes of any of the several wands used by a magician.

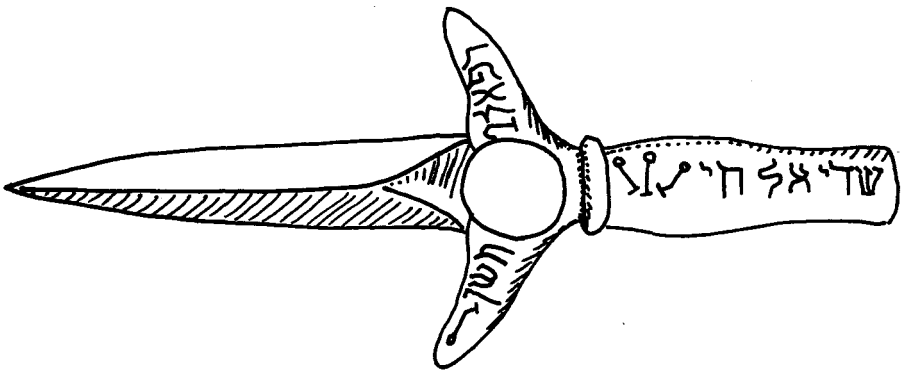
The Fire wand is not the same as the Lotus wand, and neither are those the same as the wands carried by the initiatic officers of occult groups. They all have different functions even though they have the same basic shape. So too is the dagger different in design and function than the magickal sword.

If it helps to clear things in your mind, some people like to think of the dagger as being the tip of a spear which is thrown through the air.

The traditional Air Dagger is a simple, double-edged blade with a "T" shaped handle as shown below.

Since the Air Dagger should never have been used to cut living things, it should preferably be new, Undercoat the handle and the "T," but protect the blade from paint. Follow the instruction on the paint concerning the treatment of the wood and/or metal before applying the paint. Then paint the undercoated parts a bright yellow.

On page 152 you will find a listing of the Hebrew words and sigils to be painted in bright purple or mauve around the handle and "t" cross bar. As you will see there are eight groups of these, the same number as for the Earth Pentacle. In fact, all of the tools will have eight sets of words and sigils.



Air Dagger

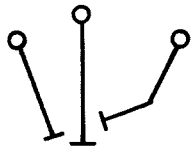
I have already discussed the motto (number VIII), so let's look at the others.

I—is the God Name associated with the tool.
II—is the name of the Archangel associated with the tool (notice that for the Dagger the name is Raphael, the Archangel associated with the magickal element Air.)
III—the name of the angel associated with the tool.
IV—the name of the ruler of the element.
V—there are said to be four rivers coming out of paradise. V names the river associated with the element.
VI—is the name of the direction associated with the element and tool in Hebrew.
VII—is the name of the element in Hebrew.
VIII—is the motto.

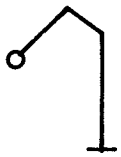
After completing the painting, coat the handle with a clear plastic such as varathane. Note that the above numeration will stay the same for all of the tools.

Let me make clear that this course is presenting traditional Western occultism. From this standpoint, other associations are incorrect. However, within their own systems, other attributions may be totally correct and the traditional system presented here would be "in error." The only moral of this paragraph, if I can call it that, is if you do not totally understand the system you are using, do not mix it with other systems. It will only cause you problems. This is not to say that you cannot blend multiple systems once they are fully comprehended. That was a prime achievement of the Golden Dawn. On the other hand, I am aware of a person who could not get involved in a Western magickal group (although he tried), then didn't like the Wiccan group he became involved with because it did not have the same magickal traditions. One was too complicated and the other too easy. The result is that he has formed his own "Ancient Cabalistic Celtic Coven." My only regrets are for the students he is "teaching" and the problems they may have in the future. It is said that, "When the student is ready the teacher will appear." Unfortunately, this is true even when the student is ready to be mis-taught.

Part of your work for this lesson is the construction of the Air Dagger as described. It is not expected that your art work will hit the level of a da Vinci or Michelangelo, only that it be done to the best of your abilities.



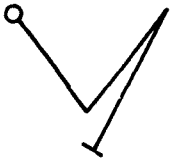
שדי אל חי
I. SHADDAI EL CHAI



רפאל
II. RAPHAEL

חשן
III. CHASSAN

אריאל
IV. ARIEL



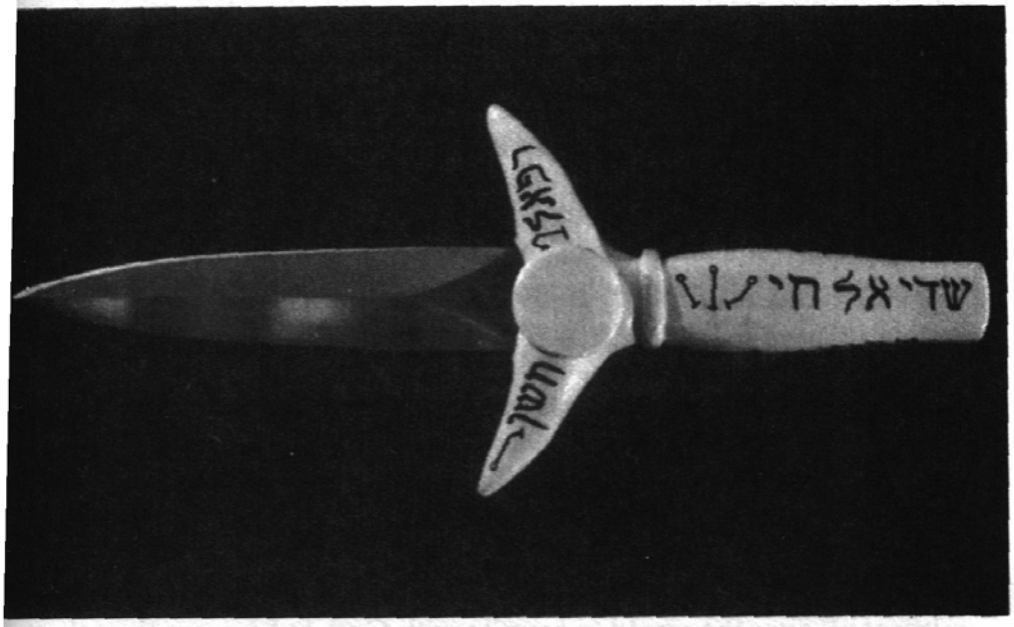
הדקל
V. HIDDIKEL

מזרח
VI. MIZRACH

רוח
VII. RUACH

VIII. THE MOTTO

Symbols and Hebrew for the Air Dagger



Air Dagger

Made by Chic Cicero

PART FIVE

It is possible to classify the study of psychology into two broad areas: normal and abnormal psychology. Unfortunately, the study of abnormal psychology is beyond the scope of this course. If you are interested in this particular field from an occult viewpoint, you will enjoy the book *The Secrets of Dr. Taverner* by Dion Fortune.

Let us look at normal psychology, starting with Freud. Besides being brought up at the end of the Victorian Age, a fact which colored his entire outlook on life, he also came from a Jewish background. From his writings, it is clear to even the most casual reader the harmony which exists between his thoughts and a rather simple version of psychology as described in the Kabalah. In fact, although the Kabalah and Freud argued for the idea of a subconscious or unconscious, many of Freud's contemporaries did not believe such a thing existed! In his later years, Freud said that if he had his life to live over again he would spend it in the study of parapsychology rather than psychology. I think it is safe to assume that Freud was either consciously or unconsciously influenced by the Kabalah.

As shown in an earlier lesson, Freud divided the mind into three categories: Id, Ego and Superego. In the 1970's a simplified form of Freudianism known as Transactional Analysis (as popularized in the book, *I'm Okay, You're Okay*) tried to put the abstract Freudian ideas into terms understandable by lay people. Thus, id, ego and superego were replaced with child, parent and adult, respectively. And it is true that most people can relate better to the idea of a child wanting its way and throwing tantrums if he or she doesn't get it, than to the word "id" which has no easy picture in most people's minds. But the Kabalah goes so much further in its understanding of the mind, that Freud and Jung seem like beginners.

One of the biggest problems with standard psychological theory is that it begins with birth or slightly before. Thus, it *must* fail to answer some basic questions such as, "What was my mind doing before the inception of my body? If reincarnation is a fact, why do I have trouble remembering past lives? And if it is not a fact, why do I have fleeting memories of past lives?" Why is there such a desire by people in cultures all over the world to reunite with God, to be more than they are?" (Jung saw this and called it a desire for religion, a basic human instinct which Freud did not acknowledge.) The Kabalah answers this and more. Some of this discussion will have to be saved for a later discussion of reincarnation, the most complete analysis of which has been hidden for centuries within the Kabalah. But for now we must merely look at that change known as death.

Let us assume that you have died and been reincarnated into a new-born infant. According to the Kabalah, the soul enters the body with the first breath the infant takes. Perhaps you want to finish that good book you were reading or see that movie you missed just before you died. Unfortunately, you discover that your muscles do not work the way you remembered they worked. This is not psychological, it's physiological. Nerves and bones have not finished developing. Various muscular activity cannot take place due to this lack of development. You can no longer feed yourself. You can't communicate through speech or writing. You cannot even control your bowels or bladder. After a short while, things which were part of your normal existence are now part of a terrifyingly new world.

In order to cope, you must quickly develop new modes of communication. You learn that cooing brings smiling, happy faces and warm protective bodies. You learn that crying brings worried looks, your mother's breast or a needed change of diapers. In order to sur-

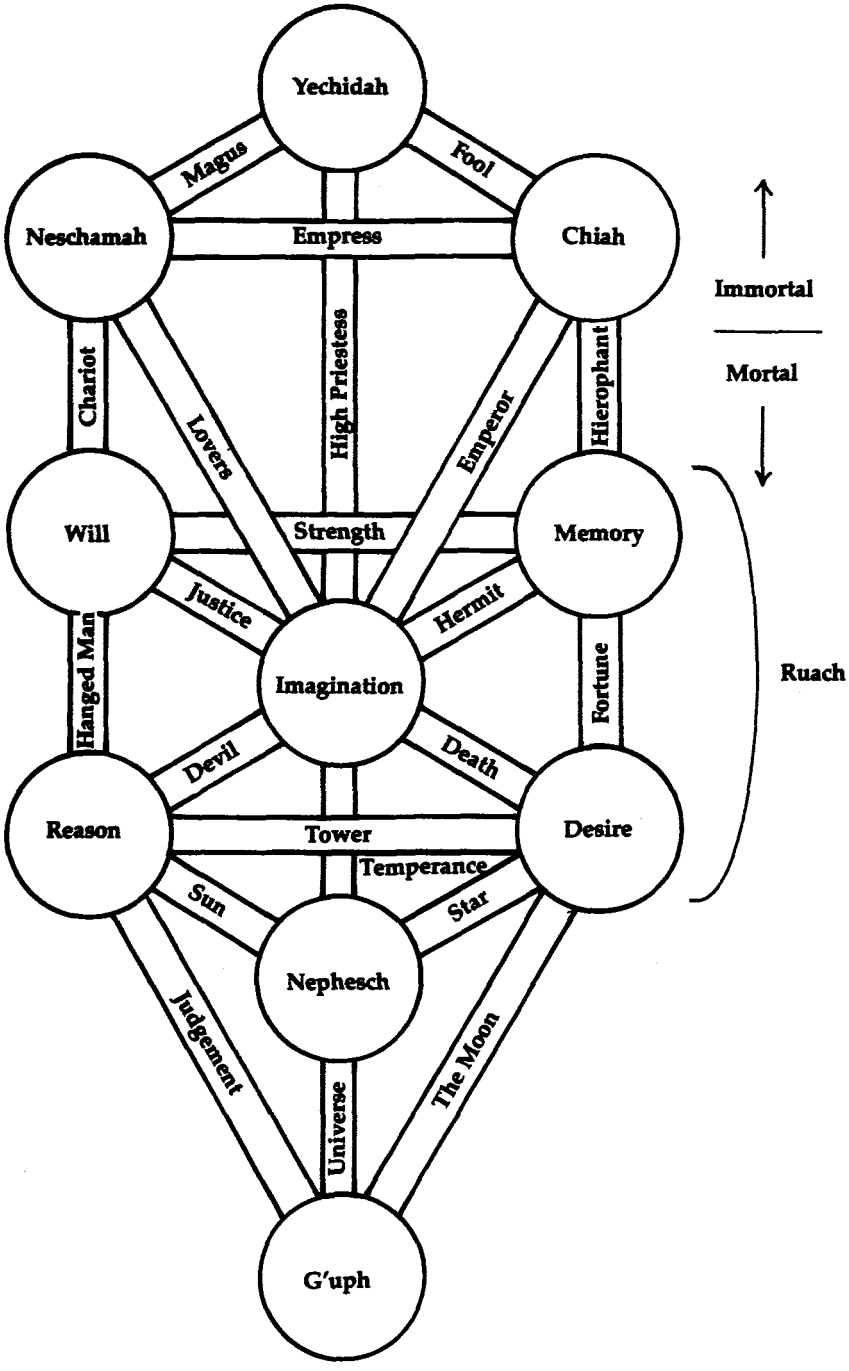
vive, your real consciousness submerges and a false consciousness arises. Eventually, this false consciousness takes over. It becomes the consciousness or ego. It is a covering which is developed so that we can exist. It is necessary, but it is not our true self.

And what of our true self? It has submerged to a point where most people rarely if ever allow it to come out. This is especially true in so-called civilized societies. Is it any wonder that there is so much rebellion in the world? So many people, instinctively trying to release their true, inner selves, seem like rebels without causes.

But, in fact, there is a cause. The true self, the part of us which survives what is called death, is not material. Our true self is spiritual and non-material in nature. It is our higher self, our direct link to the Divine. It becomes hidden compared to our false, outer self. Our true self, our link to the Divine, is our unconscious. And there have been so many fights, disagreements and wars caused by people who didn't know what they really wanted: communion with the Godhead. That is, what is really desired is a link between the conscious and the unconscious. This is a main focus of our magickal work. It is the very essence of White Magick.

As you have probably guessed, the Kabalah does not divide the mind into three main categories, but into ten. On the next page you will see how the ten aspects of mind relate to the Tree of Life. The first thing you will notice is the dividing line at the abyss, the space between the upper three Sephiroht and the lower seven. The three above are immortal and last for as long as the Divine Source wishes them to exist. The seven below are mortal and cease to exist when the body dies. A quick glance will show that the memory is mortal. Thus, it is obvious that our memory of past lives will tend to be very minimal at best. Here, then, is an easy explanation as to why we tend not to remember much more than hints of our past lives.

The *Yechidah* is our True Self, our Link to the Divine, our transcendental ego. It relates to what Freud called the "superego." The *Chiah* is our True Will. It is the creative and inquisitive inner impulse (from the Divine) which causes us to reach outside and inside of ourselves to become better than we are. It makes us try harder, to want to be the best and do better than we have done before. This does not imply competition. We all can advance together. Sometimes this impulse is subdued, but it always comes back in force. This was exemplified by the age of exploration which followed the Dark Ages, and by our current reach into the vastness of space. It also explains the



The Mind on the Tree of Life

urge to commune with the Godhead, to know the joy and ecstasy of the Knowledge and Conversation of your Holy Guardian Angel, to practice White Magick.

The *Neschamah* is the intuition. It is the seat of all the psychic abilities of humanity. There is a method of instruction called "The Socratic Method." It is based upon the teaching methods of Socrates. He believed that people did not learn new things. Rather, they remembered things which they had forgotten at death before their current incarnation. By asking questions, Socrates would elicit from the student answers which would lead the student to the discovery of an idea or principle which the student could not have known. Today, this system of *involving* a student rather than merely *telling* a student seems to be the most effective way to teach. It allows the student to have a growing, inquiring mind. It also allows for intuitive leaps and bounds, resulting in an individual who is creative rather than a robot only capable of rote repetition.

Part of the definition of Magick is that it is a science. As magicians we should understand modern scientific thought. One such canon of science is the Theory of Evolution. Evolution is not, as many think, a smooth line. Rather, it moves in jumps and jerks. Current evolutionary thought calls this "punctuated equilibrium." Likewise, the advancement of mind and humanity has often come in sudden steps. The laser was the accidental result of communications research. Today lasers are used for everything from playing records to brain surgery previously impossible to perform even with the sharpest of scalpels. This is an example of a link to the Divine via the unconscious will. This uncontrolled link is an aspect of the Neschamah. A controlled link to the Divine is an aspect of the Chiah. Thus, from our point of view the Chiah is active while the Neschamah is receptive. As always, it is the goal of the Kabalist to blend opposites and bring balance into manifestation. By allowing the Neschamah to be in our awareness, we develop psychic abilities. By being conscious of the Chiah, we are able to do Magick.

The *Ruach* is our consciousness, our intellect, our false self. It equates with Freud's idea of the Ego. Notice that it is composed of five parts: memory, imagination, reason, desire, and will. The aspect of will related to the Ruach is different from the Chiah. The Chiah is our True Will. As such, it is in alignment with the will of the Divine. The will of the Ruach is that which is moved by our superficial and transitory desires. The True Will of the Chiah is to create, to love and to seek unity with the Godhead. The will aspect of the Ruach is to have

sexual release, to eat good smelling food although you know that food is neither good nor needed, and to be better than those around you, even if it means hardships for them or their destruction.

The *Nephesch* is the lower self. It is the most superficial layer of the unconsciousness, wherein dwells the darker side of ourselves. It is usually under the tight control of the Ruach. Earlier I equated the Nephesch with the Freudian Id. While correct, it is not precise. The Id is really a process, not an aspect of the mind. It is frequently submerged and hidden within the Nephesch, but it is not exactly the Nephesch. The process called the Id, when submerged in the Nephesch, is said to be controlled by the Ruach. However, when the Ruach does not control the Id and the Nephesch dominates, the Id is free to roam the aspects of the mind and come out in sometimes unfortunate places. Part of the techniques of magick which you have been learning include the control of this Id-energy so that it can be used as you wish under the control of the united Yechidah and Ruach. The Nephesch is also the source of the astral body and the seat of the energy called Prana (correct pronunciation: prahn-yah) in Sanskrit. In the Kabalah this energy is also known as Ruach, but should not be confused with the Ruach meaning consciousness.

Note that there is a difference between the energy called Ruach or Prana and the Id. The Id is a process, a motion, while the Ruach or Prana is that which moves. Freud's earlier definition of the Libido, as described earlier in this course, would have made it the same as Prana or Ruach energy.

Finally, the bottommost Sephira is related to the *G'uph*, the physical body. Many people wonder how the body can be an aspect of mind. To me, the interrelation is quite obvious on many levels. First, as you incarnate, you "choose" a particularly shaped body depending on the types of experiences you need in life (more on this in the discussion of reincarnation). Also, imagine the different thoughts of someone born with severe handicaps as opposed to a person born physically normal. There are also differences in the psyches of people who are considered ugly and those who are considered beautiful according to the dictates of society. There are even differences in the psyches of people who tend to be slim and those who tend to be obese. The physical body plays an important role as part of the psyche and should not be ignored.

But after all this information, we are left with a feeling of "that's interesting, but so what?" Actually, once you know the basis for

Kabalistic psychology there is much that you can do with it. The two keys to what you can do are:

1. Understanding the Tree of Life, and
2. Understanding the Tarot and how it fits on the Tree of Life.

Let us say that it has been so long since you have been involved in a relationship that you cannot feel desire for someone, even though that person indicates a desire for you. A possible diagnosis here is that you no longer have the memory of what a loving relationship is like. You need something to trigger the memories. Looking at the Tree we can see that what is needed is an infusion of imagination (which is linked by a direct path to the Yechidah, our link to the Divine). Contemplating the card known as The Hermit will bring imagination back into the memory. Spend a few minutes contemplating The Hermit each day for a week. If the goal of bringing up desire has not been achieved, it is probably not because you have failed, but because you have not brought the memory down to the level of desire. Contemplation of The Wheel of Fortune card for a few minutes a day will accomplish this.

Perhaps you feel that you are a very logical person and pride yourself on your reasoning talents. From the standpoint of the Kabalah there is absolutely nothing wrong with this. It is fine to be proud of your talents, and not to do so would be a lie. But perhaps you feel that you are not creative enough in your life. Here, a short period of daily contemplation on the card titled The Devil will reward you immensely. It does not mean that you will be satanically inspired. Hopefully it will allow you to learn about and break out of your "satanic" enthrallment to cold logic and reason. Coming from the other side, if you find yourself very creative but with illogical, time-wasting ideas, contemplation of this same card will allow reason to enter your world and guide, but not over-control, your imagination.

Thus, neatly packed into the Tree of Life we have a complete system not only of psychotherapy, but also a system of dealing with day-to-day situations and improving your life. It is also a wonderful way of becoming familiar with the Tree and the Tarot.

Sometime in the future, people will have forgotten that there was a series of "lightbulb" jokes which all began, "How many _____s does it take to change a lightbulb?" The answers were frequently blackly humorous. One version of this joke goes, "How many psychiatrists does it take to change a lightbulb?" The answer is, "Only one, but it has to want to change." The reason I bring this up is that any time

you wish to use magick to change somebody's mind, *you must ask for that person's permission first.* And the person must give it to you. You have no right to change a person even if it is for the betterment of that person unless that person wants the change. The reason I say this is to suggest that you do not go up to a friend who you think needs changing and say, "Here, look at this card for three minutes a day for the next week" without telling that person the reason and how it works. That person may not want to change in the way you think he/she should. If they ask for your help, fine. If they agree with you after being informed of what you are doing, fine. But changing a person's mind without his/her permission is nothing but Black Magick, and you will be the one to suffer most. Start working on improving yourself before tying to help others who may be healthier than you think.

PART SIX

Egotism. We all have it to a greater or lesser degree. Many people react negatively to hearing this and insist that they are not egotistical. Well, if you don't have a strong ego, something is wrong with you. We all need strong egos, strong senses of self to survive and grow.

What we need to do is isolate different aspects of ego from one another and eliminate those aspects we no longer desire. That positive aspect of our egos which tells us, "I'm great at some things and other people are great at various things too" should be encouraged and built upon. That aspect which says to us, "I'm great and everybody else is wrong" needs to be overcome.

I've gone through periods of the latter. Luckily, I have had techniques and teachers which allowed me and still allow me to overcome the problem of negative egotism when I became aware of it. It is unfortunate but true that people who teach metaphysical topics can end up being led to believe in their own (non-existent) greatness as the result of the adulation of students. One of the reasons that I suggest you read at least one other book on the topics of these lessons while you are studying this course is so that you will get other opinions and ideas, some of which may contradict the ideas presented here.

In Eastern mystical traditions, the physical, phenomenal world is considered an illusion (maya) which hides the true spiritual reality behind the phenomenal world. Our higher self can know the true universe, but it is cut off by our dominant egos which only see the illusion. Thus, our egos "slay" the true, inner reality. We are told that to

achieve enlightenment we must "slay the slayer," get rid of our egos and see the inner reality. Crowley wrote about this frequently, yet, although he claimed to have succeeded, it is very questionable as to whether he really freed himself from his ego.

According to Israel Regardie, in the West our goal is not to rid ourselves of our egos, but to *perfect* our egos so that they are in harmony with our higher selves. I doubt if a large percentage of Western mystics have achieved that state.

What both Crowley and Regardie seem to imply is a very mechanistic mind. That is, they seem to see the amount of ego reaching a certain level which, by following certain instructions, can be raised or lowered. I don't agree. The mind seems to be far more flowing and changeable than their mechanistic version. We can quickly or gradually change from large to small amounts of negative egotism depending on such things as the weather, our health, our physical environment, and perhaps various astrological influences. What we need to have are devices to aid us by first allowing us to sense that a problem exists (i.e., an increase in negative egotism) and then give us some ways to deal with it.

You might be asking yourself why I'm giving you this information now. It's because I want to tell you some more about the pitfalls of leading a group, and my worst failure as a teacher.

Several years ago I had a student who I believe had more potential as a magician than anyone I have met before or since. I tried to lead him into becoming a good magician, well grounded in occult philosophy. Unfortunately, due to differences of opinion between myself and this student we ended up going separate ways.

One of the reasons for this was that he did not like the way I did some of my private tutoring. As I discussed earlier, I prefer the Socratic method of teaching. I read somewhere a simple explanation of it:

Tell me... and I'll forget.
Show me... and I might remember.
Involve me... and I'll understand.

When this student asked me a question, I would answer in a way designed to lead him to a deeper understanding of the implications of the question, and not give just a simple yes or no. He did not like the idea of having to think about the answers. He wanted a "yes or no" answer to complex questions. I refused to give him that which he really wanted: magickal power with no personal work.

About a year after he had stopped being my student, I was asked by an international occult order to start a chapter of that order in the city where I then lived. I knew several people who would be interested and who might make good members, including this former student. Naturally, on the day before I had planned to call him I accidentally ran into him and told him about it. In a short time, he, I, and some others were working together. I soon realized that previous commitments would not allow me the time to lead the group. Because he had more latent magickal talent and charisma than other members of the group, I chose him to be my successor.

This person is very intelligent. He has worked as a secretary for many years and because of it has two problems. First, since many secretaries do what they are told and allow their bosses to have the responsibility for their success or errors, he has the attitude that magickally he can do whatever he wants, and if he errs he can always do it over or use some sort of magickal "white-out." This is a very dangerous attitude to have when doing practical magick of the sort he is doing, and both he and one of his close assistants have told me of the times when he has "summoned up something" and not been able to banish it. Had he been more advanced, the manifestation could have been more physical. The result could have been life-threatening.

Secondly, as a secretary he does what he is told and thus has a feeling of impotence and lack of power. I did not realize this at the time I turned the organization over to him. It was a big error!

Rather than allowing him to develop more quickly, as I had hoped it would do, the power of being the local head of a group gave him a feeling that he could do anything and get away with anything. He began to lie and break his oaths left and right. He tried to give away some of the secrets of the organization he was a member of in order that he might learn the inner secrets of other organizations. Finally, although remaining a member of the organization, he decided that this order was not spiritual at all. So he became a *de facto* member of a well-known, very authoritarian, pseudo-Hindu order.

Since this so-called Order tells its "devotees" when to get up, when to go to sleep, what to read, what to think, when to bathe, what to wear, when to have sex, when to eat, etc., it seemed to me that this organization would be perfect for this person who was so used to taking orders anyway. However, he insisted on claiming to teach people the methods of the organization to which I had introduced him. From what I have seen, he had been subtly twisting the teachings and using

"politics" to try to get himself into the total leadership position of the group. He also tried to make this pseudo Hindu Order, a group accused of brain washing and mind control by many authorities, look very positive to his followers and make several of its followers into members of the group. Fortunately for the occult Order, his attempt failed, although the branch which I started with about ten people now has only two active members and is about to fold. Unfortunately for the leader, it has been alleged to me that his failure has led him to drug addiction and prostitution.

One of the little-known facts of teaching is that a teacher must accept the Karma of what he/she teaches. If a teacher's students use the teachings wisely, it benefits the teacher's Karma. If they use the teachings to do negative things, it hurts the teacher's Karma. In this case, I have to accept some of this person's Karma (for his using the things I taught him in a negative way). And because he is messing up some of his students, I also have to accept some of their Karma as well. Needless to say, there are things I am doing magickally to end this Karmic link. I find, however, that I am continually drawn to stay near him so that when he fails, as he invariably does, I am around to pick up the pieces of both him and his students should they want my help.

The reason I have gone through this long story is to show you some of the problems caused by egotism when forming or being a member of a magickal group. The egotism of S.L. MacGregor Mathers, one-time undisputed leader of the Golden Dawn, helped cause the breakup of that organization. Crowley's egotism caused his O.T.O. and A.A. to shrink in numbers until they were very small by the time of his death. There are far more people who study and idolize Crowley today than there ever were during his lifetime. Egotism and power hunger have broken up more magickal groups, covens, etc., than any other single cause.

So how do we avoid the problem of negative egotism in ourselves and others? First, we must acknowledge that if it is not on the surface, it is lurking just under the surface. Second, we have to learn how to recognize it. A simple way to do this is to look at attitudes. The negative egotistical attitude is presented in the book *Krsna* (sic) *Consciousness, The Topmost Yoga System*, by the late founder of the Hare Krishnas. In it (p. 40) he says, "Give up research—throw it away—just become submissive. . . [listen only to] authorized sources." Of course, the authorized sources you should listen to and the organization you should be submissive to in this case is the Hare Krishnas. On the other

hand, look at the note at the beginning of Crowley's *Book 4*:

> . . . others have said, 'Believe me!' He [Crowley] says *'Don't* believe me!'. . . He wants an independent and self-reliant body of students to follow out their own methods of research. If he can save them time and trouble by giving them a few useful 'tips,' his work will have been done to his own satisfaction.

It is with this last viewpoint that I heartily concur.

If you are the head of a group and you find yourself thinking that you have all the answers and any other way is wrong, it is time to get to work on yourself. Also, if you find yourself thinking you know all there is to know about the Kabalah and magick and occultism, it is time to work on yourself.

For most of us, our sense of "self," our ego, is based on the link between consciousness and body. Even those of us who spend many hours in Astral projection still think of "me" as being the mind-body unit. The mind, being non-physical, cannot possess, cannot be superior or inferior, cannot have or do anything other than exist and seek unity with the Divine. But when mind-body are thought of as one, it can have possessions, can be physically, mentally superior or inferior to other mind-body units. Thus, the key to overcoming negative egotism is to realize and accept (not merely understand) that the mind is not the body. The mind is the true self and the body is just a servant for that true self when living in the physical universe.

The following are gentle versions of techniques, some of which are given by Crowley in his books, which will help you in this endeavor.

1. Sit in a chair, back straight, knees together, feet flat on the floor. Your hands should be palms down on your thighs with the thumbs just touching. Now, just hold this position. In a short time your body will start to tremble and your legs will move apart and separate the thumbs. You will soon learn that this simple, basic position can rapidly become very uncomfortable. The body, it turns out, quicky becomes uncomfortable in any position. Just try to lie in any position for a short time and you will see for yourself that this is true. It is possible, with practice, to overcome the feelings of pain and discomfort. Since the body becomes painful in any position, it must be that something else overcomes the pain. That "something else" is not part of the physical body. It is the mind.

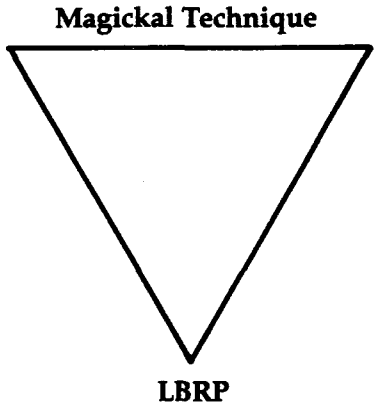
2. When you start to see negative egotism slipping into your life, make an agreement with yourself not to say the word "I" for at least two weeks. During that time keep a pad of paper with you, and anytime you say the word "I," put a small mark on a dated page. At first the page will be filled with marks, but as you go through the two-week period, the number will lessen. The effect of not saying the word "I" for a few weeks is quite astonishing. It tends very nicely to separate the idea of your self from the mind-body unit. To improve and speed up the result, you might wish to give a dollar or a quarter or a dime to your favorite charity for each of your "breaks," that is, each time you say "I." This exercise is a "charitable" version of Crowley's technique. He would have you slash your arm with a razor blade every time you had a break! I find the method given above quite satisfactory and much safer.

3. Do the Tarot Completion Ritual twice a day—once using the advanced technique, and once using the original basic technique.

PART SEVEN

I have always found amazing the large number of people who *talk* magick and the tiny amount of people who *practice* or live magick. The vast majority of people I have met who claim to be magicians show little knowledge of any rituals other than simple variations on the LBRP.

Don't get me wrong, though. I cannot overstress the importance of the LBRP. Becoming proficient in Magick is a precarious task, and the LBRP is the rather tiny support:



If you are not proficient at the LBRP, the entire system can fall down around you. This is why the LBRP is taught right at the beginning. In fact, other than initiation rituals, it was the only ritual given out to members of the Golden Dawn until they entered the Inner Order. This would take over one year of practice.

Thus, if you start actual practice on a daily basis of other rituals such as the Middle Pillar Ritual and the ritual which is to follow, you will be doing the practical work that so many people who call themselves magicians talk about, but so few actually practice.

Let me reaffirm to you now that magickal practice is not just self-delusion or "mental masturbation." During sexual stimulation the chemistry of the body actually changes. Various hormones are released into the bloodstream which cause the obvious signs of sexual arousal. Drugs called endorphins are created by the body and released into the blood and eventually arrive at the brain. Endorphins are similar to opiates and increase the pain threshold. As a result, bites and scratches which at other times would be painful become very pleasurable for some people.

However, the changes due to sexual arousal are temporary. The practice of ritual magick will make longer lasting changes. These include longevity, youthfulness, increased I.Q. and others. But unless you practice on a regular basis, nothing will happen. Magick is experiential, not mental.

The purpose of the LBRP, among other things, is to clear your immediate area of physical and non-physical distractions. This especially refers to what might be considered "negative influences."

However, when doing Grey Magick it becomes important to clear your area not only of lower or negative influences, but also to clear your area of positive or higher influences. This is because when you want to get into contact with one aspect of Divinity, you do not want anything (whether it be positive or negative) getting in the way.

Perhaps at some time in your life you have had someone have a romantic crush on you. They always want to be around you. They want to help you in every way possible and want to touch you as much as possible. Their motivation is completely based on their idea of love, yet they can quickly become a terrible annoyance, a "pain in the neck." Even though they come to you out of love and affection, two things which are undeniably very positive, they can get in the way of your efficient functioning at school, at work, in your personal and pro-

fessional life. It may be fun for a short while, but soon it only gets in your way. We try to break our admirer of his/her obsession and stop the interference into our life. Similarly, it is important to prevent even positive interference into our magickal work. We must clear our immediate area, the area wherein we will work our magick, not only of negative influences, but also of positive influences. In short, we want to have an area for magickal work that has been cleared of *all* influences.

The LBRP clears the area of negative influences. The Banishing Ritual of the Hexagram (BRH) clears the area of positive influences. Just as with the LBRP, the Banishing Ritual of the Hexagram must be mastered.

Although I thoroughly enjoy the LBRP, I have always considered it to be on the level of doing my laundry. It is important and must be done regularly or you can get into trouble. I still do it on an average of twice a day. I feel good about doing it, too. But I also think that a ritual done daily should have "more."

When I first learned the BRH, I found that "more." While the Evocation of the Archangels in the LBRP is powerful, and it seems to me to always be increasing in power, the Invocations and physical actions of the BRH are to me quite awe-inspiring. I never cease to get chills when I pause after commanding the Divine Light to descend. And when that section is repeated at the end of the ritual, it is almost overpowering. At times I have wanted to cry over this ritual's magnificent yet simple beauty.

Much of the rituals of the Golden Dawn is filled with such beauty. Is there any more magnificent and beautiful way to "adore the Lord of the Universe and Space" than by the Golden Dawn's:

> **Holy art Thou, Lord of the Universe!**
> **Holy art Thou, Whom Nature hath not formed!**
> **Holy art Thou, the Vast and Mighty One!**
> **Lord of the Light and of the Darkness!**

As I wrote when I introduced the LBRP, the area you are working in becomes a temple of the Godhead. The LBRP is a preparation, a cleansing of that temple. The BRH has aspects which are nothing less than simple, glorious, honest worship along with its already mentioned banishing qualities.

THE BANISHING RITUAL OF THE HEXAGRAM

Preliminaries:

1. Perform the Relaxation Ritual.
2. Perform the LBRP.
3. If you have any questions about the symbolism, re-read Part Three of this lesson.

Section One: The Analysis of the Keyword

STEP ONE. Stand behind the altar (if you have one) with your arms out to the sides so that your body forms a cross. You should be facing east. If you have a ritual wand, you should use it in this ritual. It should be held in the right hand with its point up.

STEP TWO. Say meaningfully:

I N R I
Yud, Nun, Raish, Yud,
The sign of Osiris slain.

As you say the letters in Hebrew (the second line of the above verbalization), draw them, from right to left, in front of you. Use the tip of your wand or your right index finger. The letters are formed from top to bottom. As you draw them, visualize them in bright blue flames. They look like this:

יהוה

STEP THREE. Form the letter "L" by raising your right hand straight up from the shoulder. If you have a wand, it too should still be pointing up. This is similar to the position of the right arm of the magician card in the Rider-Waite Tarot deck, except that the arm should be straight up. Your left hand should be straight out to the side, palm forward. Look at your left hand with your head slightly bowed. Say meaningfully:

L. . . the sign of the mourning of Isis.

STEP FOUR. Raise the arms to a position over your head so that they form an angle of about 60 degrees. This makes the letter "V." The palms should be facing one another. Tilt your head back and look up. Say meaningfully:

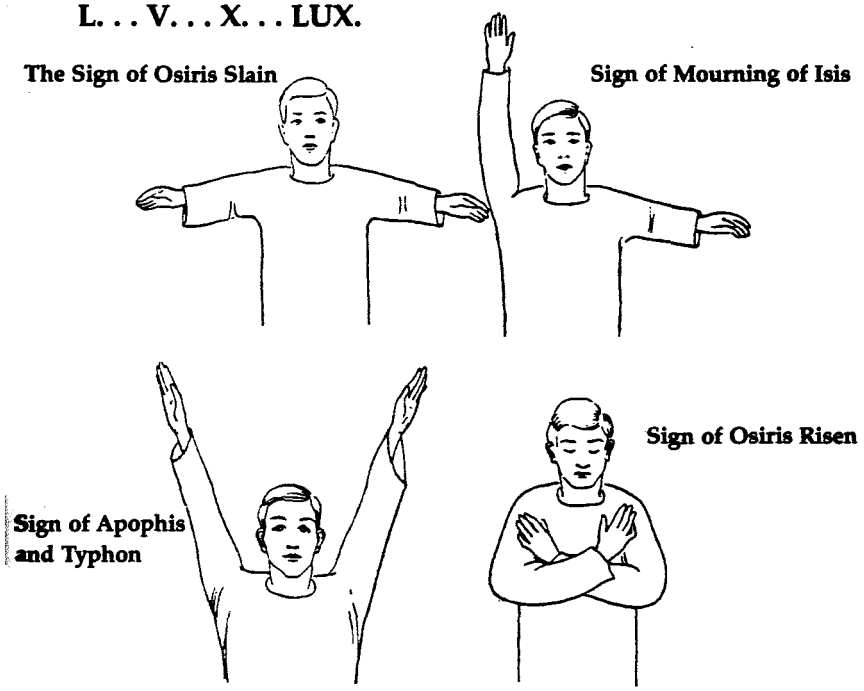
V. . . the sign of Typhon and Apophis.

STEP FIVE. Now cross your arms on your chest, right over left. Your finger tips should be just touching your shoulders. This forms the letter "X." Bow your head. Say meaningfully:

X. . . the sign of Osiris risen.

STEP SIX. Now, form each letter, saying the name of each letter as you do so. This is followed by the word they spell which is pronounced to rhyme with the word "boots":

L. . . V. . . X. . . LUX.



The L.V.X. Signs

STEP SEVEN. At the word "light" in the following statement, spread your arms and look forward. Then re-cross the arms as before and bow your head while saying meaningfully:

The light. . . of the Cross.

STEP EIGHT. Again return to the first position, arms out to the sides, looking forward. Say meaningfully:

Virgo, Isis, mighty Mother,
Scorpio, Apophis, Destroyer,
Sol, Osiris, Slain and Risen. . .

STEP NINE. Gradually raise your arms towards the "V" position while slowly raising your head. As you do, say meaningfully:

Isis, Apophis, Osiris. . .

STEP TEN. By the time your hands reach the "V" position, you should be looking up at the level of Step Four above. *Vibrate*:

IAO (pronounced eeeeeee-aaaaaahhh-ooooooohhhh)

STEP ELEVEN. Take a few seconds to aspire to the light (LVX), then through visualization draw it down over your head and down to your feet. When you can feel this beginning to happen, say meaningfully:

Let the Divine Light descend!

Feel it cover you and further purify you so that you become positive enough to exist without negative or positive influences around you. If you wish, you may relax in this state for a few minutes before continuing with the ritual.

Section Two: The Formulation of the Hexagrams

STEP TWELVE. As in the LBRP, go to the East, or if there is not enough room, continue facing east from where you stand. Make the Hexagram of Fire in front of you with the wand or index finger. You should visualize it as a golden flame, just as the pentagrams from the LBRP upon which the hexagrams are overlaid, are in blue flame.

STEP THIRTEEN. Inhale, drawing in energy, while bringing your hands next to your ears. As you exhale, take a step forward with the *left* foot and thrust both hands toward the center of the Fire Hexagram (the middle of the base line of the top triangle). At the same time *vibrate* the magickal word of power: **ARARITA.** Review the LBRP for exact instructions on inhaling and exhaling energy and the position of the Enterer. Both are duplicated in this ritual.

STEP FOURTEEN. With your wand or the right index finger, point to the center of the Fire Hexagram and move around the circle to the South. This matches what you did in the LBRP. If there is not enough room to "circumambulate," simply turn in place. Coming from the tip of the finger or wand you should see the formation of an intense, bright white line. This goes over the bright white line which connects the pentagrams of the LBRP. When you reach the South, form the Hexagram of Earth in bright golden flame. Inhale and exhale

the energy as before, and make the sign of the Enterer toward the middle of the Earth Hexagram (the center of the interlacing triangles). As you do so, *vibrate* the word of power: **ARARITA.**

STEP FIFTEEN. In a similar manner, move or pivot to the West, carrying the brilliant white line. At this direction form the Hexagram of Air. Repeat the charging process, again pointing to the center of the hexagram (at the middle of the common base lines). *Vibrate* the word of power: **ARARITA.**

STEP SIXTEEN. Move or pivot to the North, carrying the white line. Here form the Hexagram of Water. The middle of the hexagram is where the apexes of the triangles meet. This is where you point when you *vibrate* the power word: **ARARITA.**

STEP SEVENTEEN. Carry the white line from the North back to the East, completing the circle of white light with the golden hexagrams at the quarters. If you have had room to move about rather than pivoting in place, return to your position in the middle of the circle, behind the altar (if you have one, otherwise the middle of the circle). Face east.

At this time you should have around you the blue pentagrams from the LBRP connected by a white line. In the same locations as the pentagrams there should also be golden hexagrams which are also connected by a circle of white light. All of the colors should be incredibly intense, bright and virtually pulsating with energy. They should be just short of blinding in intensity.

STEP EIGHTEEN. At this point there are two options:

a. You may repeat the Analysis of the Keyword. This is especially good when doing White Magick rituals, as you can bask in the glow of the Divine Light for as long as you desire at the end. The intensity of this light is increased by the act of formulating the hexagrams. For general purposes, this is the ending I prefer.

b. You may do the Kabalistic Cross as in the LBRP. This is slightly shorter and has the effect of creating a stronger link between the LBRP and the BRH. It is good for grey magick rituals. On a practical level, it will save some time if you are doing a long, involved ritual.

This completes the Banishing Ritual of the Hexagram.

This is as long and as time-consuming as your daily ritual work will get. You may wish to add things (such as meditation), and that is fine. But nothing else is going to be added to your regular work. Here, then, is your daily ritual work. It should be done at least once daily.

1. The Relaxation Ritual.
2. The Lesser Banishing Ritual of the Pentagram.
3. The Banishing Ritual of the Hexagram.
4. The Middle Pillar Ritual.
5. The Circulation of the Body of Light.
6. The Tarot Contemplation Ritual, Advanced Version.
7. Completion of your Ritual Diary.

As with all of the basic ritual, the Banishing Ritual of the Hexagram should be memorized. Until you do so, you will find the summary on the next pages helpful.

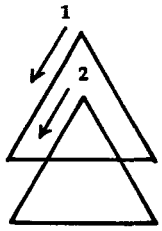
Remember, there is only one way to succeed in Ritual Magick. That way is to practice, practice, practice. You will never succeed if you do not do the necessary work. There is no secret key which allows you to bypass the work. Even if you have to fumble around with the summaries included in this book, that is okay! What is *not* okay is any excuse for lack of practice on a regular schedule.

The Banishing Ritual of the Hexagram
Summary

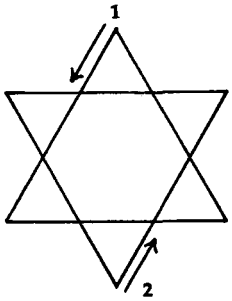
1. Face East, hands out to sides, say:
   I N R I
   Yud, Nun, Raish, Yud
   The Sign of Osiris Slain.
2. Form L, look at left hand, bow head, say:
   L. . . The Sign of the Mourning of Isis.
3. Form V, head back, look up, say:
   V. . . the Sign of Typhon and Apophis.
4. Form X, head bowed, say:
   X. . . the Sign of Osiris Risen.
5. Form all 3 signs, saying:
   L...V...X.....LUX.
   The Light of the Cross.
6. Arms out to the side, say:
   Virgo, Isis, Mighty Mother,
   Scorpio, Apophis, Destroyer,
   Sol, Osiris, slain and risen. . .
7. Gradually raise arms, saying:
   Isis, Apophis, Osiris,
   IAO! (EE-AH-OH!)
8. Aspire to the light and draw it down over your head to your feet. Say:
   Let the Divine Light descend! (and FEEL it do so!)

8. QC

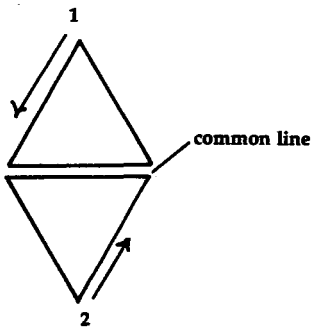
9. Go to the East, make hex of FIRE in Golden Flame, point to center of top triangle's base line, vibrate: **ARARITA!**



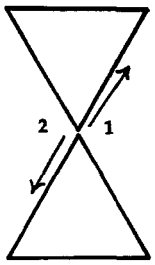
10. Carry white line to South. Make hex of EARTH, point at center, vibrate: **ARARITA!**



11. Continue to West. Make hex of AIR. Point to common lines' center. Vibrate: **ARARITA!**



12. Continue to North. Make hex of WATER. Point to junction of triangles. Vibrate: **ARARITA!**



13. Complete circle. Return to original position. Repeat steps 1-8 or do Kabalistic Cross as in the Lesser Banishing Ritual of the Pentagram.

If you wish to do the BRH in a ceremony with other people, there are a couple of nice ways to do it. It should always be done *after* the LBRP. One person can do the entire BRH, or it can be divided by having one person do the Analysis of the Keyword and another do the Formulation of the Hexagrams. If you have enough people, a glorious way to do it is by having three people do the Analysis and another four do the Hexagrams:

The Analysis of the Keyword:

Person 1 - **I**
Person 2 - **N**
Person 3 - **R**
Person 1 - **I**

—pause—

Person 1 - **Yud**
Person 2 - **Nun**
Person 3 - **Raish**
Person 1 - **Yud**
All: **The sign of Osiris slain.**

(The spelling of the Hebrew is not done in this version. In the following section each participant makes the appropriate signs.)

Person 1 - **L. . . the sign of the mourning of Isis.**
Person 2 - **V. . . the sign of Apophis and Typhon.**
Person 3 - **X. . . the sign of Osiris risen.**
Person 1 - **L. . .**
Person 2 - **V. . .**
Person 3 - **X. . .**
All - **LUX. The Light of the Cross.**
Person 1 - **Virgo, Isis, mighty mother,**
Person 2 - **Scorpio, Apophis, Destroyer,**
Person 3 - **Sol, Osiris, slain and risen.**

(All slowly raising arms):

Person 1 - **Isis. . .**
Person 2 - **Apophis. . .**
Person 3 - **Osiris. . .**
All - **IAO. . . . . Let the Divine Light Descend!**

For the formulation of the hexagrams, you can have one person stand at each quarter. Have the first person do the appropriate part at the East and carry the line to the South. At this corner, the second person forms the hexagram, charges it with ARARITA, and carries the line to the West. Here the third person does the appropriate part and carries the line to the North. The person at the North finishes by doing the appropriate hexagram and carrying the line to the East. After each person has finished the appropriate portion and the carrying of the connecting line to the next quarter, that person continues in a clockwise direction around the inside of the circle and returns to the quarter at which he/she began. Thus, at the end of this section, each ceremonialist is back at the quarter at which he or she began.

When the formulation of the hexagrams is complete and everyone is back at his/her original direction, all turn inward and face the center. Together they should raise their right hands (with wands if they have them) straight up in the air. They should slowly bring them down so that they are parallel with the ground and pointing at the ritualist(s) in the center who will finish the ritual.

As they lower their hands they should start intoning the vowel "AH" quietly and in a low tone. As they move their arms the sound should raise in pitch and volume so that by the time they are pointing straight ahead the "AH" sound should be very high in pitch and quite loud. A pre-selected person, when he/she feels it is right,

should suddenly raise his/her arm, which signals the four to be quiet. Then they should lower their arms (keeping the wands pointing up, though), and return to their seats in the circle.

I have found this ceremonial version of the Banishing Ritual of the Hexagram to be moving and spiritually powerful.

PART EIGHT

One of the things which I will not be discussing in this course is the subject of astrology. I mention this here so that you do not notice its lack later on and think that I am anti-astrology. Nothing could be further from the truth. I have had the honor of knowing several excellent astrologers who have amazed me with their talents. I even have one friend who insists that magick and astrology are inextricably linked. He has gone so far as to design his own magickal system based upon art and astrology.

The plain fact of the matter is that for the systems of magick taught in these lessons, only a minimal amount of astrological knowledge is necessary. Most of it can be understood by comprehending the Tree of Life rather than recourse to deep study of astrology. On the other hand, the better you know astrology, the better you will understand the Tree of Life. So although a knowledge of astrology is not needed for this course, it is suggested that you do learn something about the subject.

Ah, the easy way. So many people are looking for it. The pages of tabloids are filled with ads offering instant fame, memory, money, love and success. Other offers include simple "spell kits" designed to allow you to curse your neighbor even if you have had no magickal training whatsoever. Unfortunately, there is no such thing as an instant gift of magickal powers. They must be earned as the result of three things: *practice, practice, practice!* I have said it before and I am repeating it here: to become a magician, to develop psychic-magickal powers requires work and study. If you think there is a shortcut... you lose.

As an example of what I mean, I would like to describe an ad I saw repeated several times in a national magazine. It was a full-page ad, the center of which showed a drawing of a hand holding a small stick. The ad proclaimed that you could "Make good luck your slave" with the "Miracle Stick." This stick could allegedly bring you anything. If you read the small part of the ad you learned that the stick must be

burned, and if you examine the drawing closely, you will see that the stick being held by the disembodied hand is just a stick of incense! The price is many times the retail value of the incense.

The distributor of the item would not be putting out full-page ads if people were not sending in their money. Thus, especially with occult items purchased through the mail, I give you this ancient warning: *Caveat Emptor*: let the buyer beware! And from this warning I jump to ancient grimoires.

So far in this course I have hardly touched the subject of the ancient textbooks of magick known as the "grimoires." Some of the famous ones which are still available include *The Greater Key of Solomon*, a part of *The Lesser Key of Solomon*, *The Grimoire of Armadel*, *The Book of the Sacred Magic of Abra-Mellin the Mage*, and *The Secret Grimoire of Turiel*. Some books, such as *The Secret Lore of Magic* by Idries Shah and *The Book of Ceremonial Magic* by A.E. Waite, are nothing but compilations of other grimoires such as the ones mentioned.

If these books are so powerful, wouldn't it have been easier for me just to say, "Go buy them and follow the instructions carefully?" Unfortunately, it is not that easy. That is why so many of the above named volumes are printed and purchased, but so little real magick is done. But there is a key to unlocking their secrets and learning how to successfully use them.

This key is found in the idea behind the word which describes these texts, *grimoire*. It is a French word meaning "grammar book." It was expected that a student of magick would have a teacher to instruct him or her in the subtleties of the various planes of existence, and how to alter them through the knowledge and use of universal laws. Grimoires were not meant to give out every bit of magickal knowledge. They were designed to aid a student's memory. They are, in a sense, nothing more than notes.

Once this is understood, instead of looking at what is included in these books, notice what is omitted. In the grimoires, the knowledge of karma and the need to do a divination before doing any Grey Magick is never discussed. The teacher would have instilled these ideas very strongly into the head of a student.

But more importantly, omitted from the grimoires are what I call the "Three Necessities of Grey Magick." The first one of these is:

The Necessity of a Positive Attitude. If you don't think that your magick will work, it won't. This should not imply, however, that magick is nothing more than mental techniques. There are many

cases of the techniques of standard allopathic (Western) medicine being overpowered by a negative mental attitude. This is not because the medical treatment was nothing more than a placebo. Rather, it is because the mind and body are intimately connected and one cannot be cured if the other is not cured. Similarly, if the mind is not positive toward the magick you are doing, it can defeat your practical techniques. It is impossible to be successful as a magician if you are not positive that your magick will work.

The second necessity is:

The Necessity of Knowing How to Generate and Control Magickal Energy. This is just what you have been learning to do in the rituals given so far in this course.

Finally, the third necessity is:

Knowledge. This is the knowledge of what to do with the energy once that energy has been raised and can be controlled.

The ancient magickal student would learn that he or she must have a positive attitude, and would also do hours of exercises to learn how to generate and control energy (just as you have been doing). But memorizing large quantities of knowledge as to what to do with that energy would be difficult for anyone. This is true even for those who lived in periods where techniques of memory were far more in practice than today. Thus, this knowledge aspect of magick was written down to aid the student and help the student avoid possibly dangerous mistakes. It is these workbooks which are known as grimoires. We will deal with some of the methods of these texts in later lessons in this course.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Four. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What are the qualities of elemental Air?
2. What was an early Christian symbol?
3. What are the differences between a true, mystical swastika and the perverted Nazi swastika?
4. Who is the Archangel of Air?
5. Why is it difficult to remember past lives?
6. The LBRP is a support or basis for what?
7. What does the BRH clear from your area?
8. What is the order for doing your at-home rituals?
9. Name three things you need to do to succeed at Ritual Magick.
10. What are the Three Necessities of Grey Magick?

The following questions only you can answer.

1. Are you regularly performing all of the rituals?
2. Are you in control of elemental Air?
3. Have you made your Air Dagger?
4. Do you understand the differences between the Eastern and Western systems of magick described in these lessons?
5. Have you chosen a motto?

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L·e·s·s·o·n

5

PART ONE

Stress affects us all. Stress can be caused by hearing or reading about politics or economics, job worries, relationship ups and downs and other major concerns. It can also be caused by little things such as a phone call that hangs up just as you answer, or getting stuck in a traffic jam. Although stress affects people more in cities, even living in rural or country areas can be stressful. Trying to decide what to make for dinner, trying to deal with increasing prices and decreasing returns, trying to get parts for vehicles and having to wait weeks for their delivery, are just some minor examples of what can cause stress.

The relaxation ritual is perhaps the best way for getting rid of stress, but to do a good job may take more time than you have available. Thus, to remedy this problem, I am presenting here what I call the Instant Relaxation Ritual. It is not meant to replace the relaxation ritual, but can take its place occasionally when you are short of time. It is also a good way to get rid of stress in your everyday life.

THE INSTANT RELAXATION RITUAL

This can be done standing, sitting or lying down.

STEP ONE. Start by tensing all of the muscles in your feet and ankles.

STEP TWO. Without relaxing the tension in your feet, tense the muscles of your calves.

STEP THREE. In a similar manner, tense the muscles of your thighs, hips, stomach, chest, back, arms, hands, neck and head. In other words, tense every muscle in your body, starting at the feet and ending with the head. Hold your body in this totally tensed condition for five to ten seconds *only.*

STEP FOUR. Suddenly, relax all of your muscles at the same time. Permit your body to go as limp as the position you are in will allow.

STEP FIVE. With your mind, "look" through your body for any tension. Be especially aware of the neck, forehead, shoulders, stomach and lower back. If there is any tension, immediately send the "golden glow" of the relaxation ritual to that area and the tension will fade.

Caution: This technique is physiological as well as psychological. The sudden change in muscle tension and its sudden release may, in a very few people, cause a muscle spasm commonly known as a "charlie horse." If this occurs, stop immediately and deeply massage the area until the spasm ends. Then do the regular relaxation ritual as soon as possible. If you are a person who gets a charlie horse, do not shy away from using this technique. Once your body becomes used to the sudden change in body and muscle tension, the spasms should cease and you will have a wonderful and fast system of relaxation and stress reduction.

PART TWO

While becoming familiar with our system of the elements, we have covered Earth and Air. If, after working the exercises for those elements you are not satisfied with your sense of unity with them, continue with the exercises for another two weeks. Then do them sporadically as you will. Also, please remember that I am just a teacher. If you can come up with some exercises which will help you become more familiar with the elements, feel free to incorporate them into your work. However, you should begin the exercises below immediately.

The element of Water has the qualities of being cool and moist.

Exercise 1. Observe those things around you which have the combined qualities of coolness and moistness, Remember, all of these elemental qualities are relative. When an oven is prepared wherein something is being baked, sometimes there is a warm (or hot) blast of

damp air so it would not seem to have the quality of coolness along with the moistness. However, it is much cooler and moister than the heat from a smelting furnace. Therefore, the oven has more of the element of Water than does the smelting furnace. See if you can determine the relative watery qualities as you experience them. Make a note of all of these things and record your list in your magickal diary. Do this exercise daily for one week.

Exercise 2. Remove your clothes and enter a pool or bath where the water is cool. If you have access to a lake or river, this would be best. Also, it would be good if you could get a swimming snorkel so that you can breathe while completely submerged beneath the surface of the water. Obviously, this would be difficult to do in a small bath tub or in a shallow pool, but if you have access to a snorkel and have a place where you can be totally submerged, you will have the quickest success.

Once you are submerged as much as possible, and if you are completely submerged, breathing comfortably through the snorkel, do the relaxation ritual. Thanks to the buoyant quality of water you will find that this is quite easy. Next, become very aware of your breath. As you do this you will find that your breath will automatically slow down. Notice the way the air feels as it comes in through the nose (or through the snorkel and mouth), down the air pipe and into the lungs. Sense or imagine the interchange of oxygen and carbon dioxide within the lungs. Feel the CO_2-laden air as it leaves your body.

Once again, imagine that your entire body is nothing but an enormous breathing apparatus. Imagine that every part of your body only has the function of breathing. Know that your skin is a vital part of your system. In this "pore breathing" exercise, as you breathe in air, imagine that every pore of your body is breathing in elemental Water. Feel it as it washes in and out of you, flushing the impurities from your entire body. Do not confuse elemental Water with physical water or you may get a "drowning" sensation. If this happens, stop the exercise immediately and try it again another time.

Experiment with this exercise at different times of the day, and if possible, at different locations. Water is not very compressible, but it is very changeable. Try to experience it in its many variations. After a week of doing this exercise go on to the next one.

Exercise 3. Spend a period of up to three minutes (but no more), once a day, imagining that *you are the element Water.* Feel the fluidity,

the coolness, the refreshing moistness of the elemental waters. If you study astrology, compare what you learn about the element of Water with those signs that are of the Water Triplicity (Cancer, Scorpio and Pisces). Become familiar with water in all of its various appearances. Know what water feels like; what water is. Practice this exercise for one week.

Exercise 4. Once you have learned how to "be Water," the next step is to learn how to consciously control this element. Take a moment and again imagine yourself to be elemental Water. Bring the feeling from the last exercise into your consciousness. Next, hold your hands 9 to 12 inches apart with the palms facing each other. Now visualize to the best of your ability a bottle, cylinder or small cask between your hands, Next, as you exhale, visualize all of the Water element which is in you going out with your breath and being deposited in the container between your hands. Four to seven breaths should be enough to fill it. Once it is filled, observe it for a short time. Then, with three breaths, inhale it back into yourself and go back to normal consciousness. Spend a week with this exercise.

The Test. Once again, here is a simple self-test to allow you to see whether or not you really have become not only in harmony with the element of Water, but also its master. No one else will ever inspect your work, so take the test and practice the exercises as often as you like. To become a good magician necessitates that you are capable of controlling all of the elements.

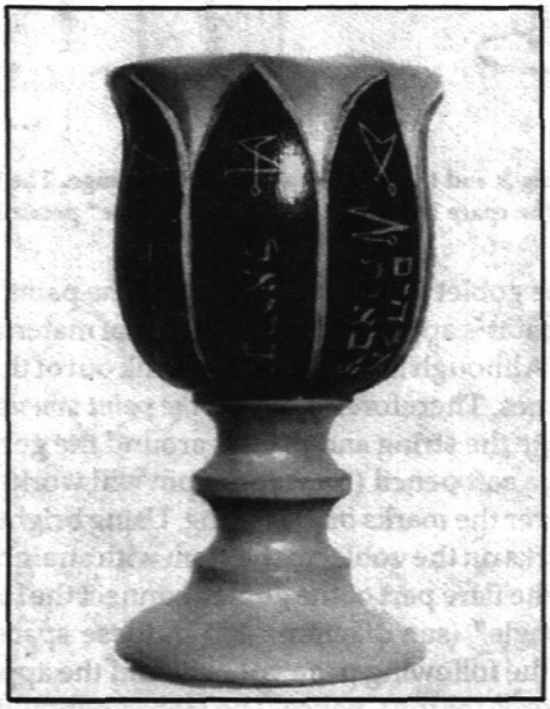
The next time you feel hardheaded, unwilling to change, overly tense with your muscles hard as a rock, form the container of Water as described in the previous exercise. Once the container has been filled, inhale the contents with one big inhalation. Bring all of the contents into you. Within five minutes you should be more relaxed and reasonable.

The next time that you are being pushed around or are acting "wishy-washy," again form the container of Water before you. Make sure it is filled. Then visualize a large, black hole in the air before you and throw the container into this hole. Immediately visualize the hole sealing up after you have done so. In a few minutes you should feel less overly flexible and not as liable to allow others to take advantage of you. It may be necessary to repeat this "black holing" several times to have complete success.

When you have passed both parts of the test to your satisfaction, you will be the master of the element Water. Again, as I have already stated, you may find one or more of the elements easy to master while others may take time. Just keep practicing without "lusting for results" and eventually the result you desire will be yours. Record all the results of your experiments and tests in your magickal diary. This means the successes and the failures.

The Chalice

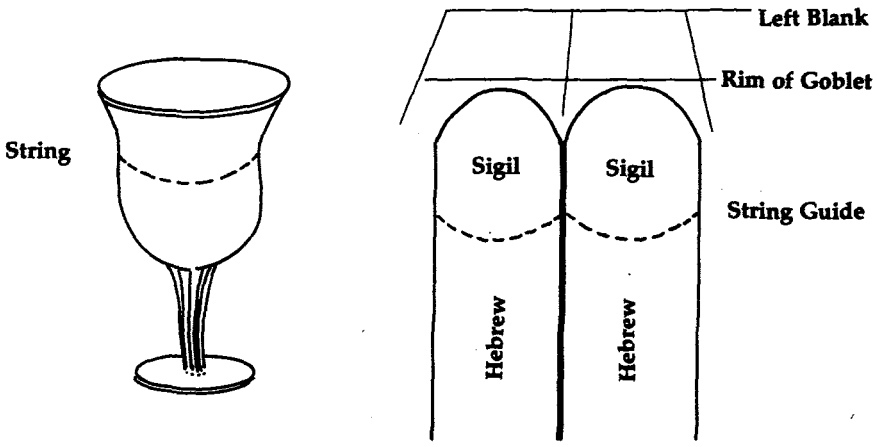
The Chalice is the weapon or tool which represents elemental Water. It is the easiest weapon to construct because all you have to do is buy a stemmed goblet and paint it. It requires virtually no construction. Although most people prefer a silver goblet, the Golden Dawn suggested the use of a stemmed glass. Other people prefer wood or pewter. The choice of material is up to you, although I must say that a glass can be a problem due to breakage.



Water Chalice

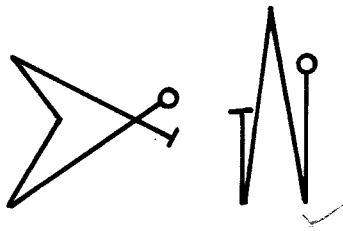
The shape of the goblet above the stem should resemble a crocus flower. Thus, it should flare out (see diagram and photo). Take a piece

of twine or "kite string" and cut a piece equal to the circumference of the goblet at the point where it begins to flare out. Fold the measure in half and use a felt-tip pen to mark the string at that point. Take the folded string and again fold it in half. Mark both parts of the string at the fold. Repeat this process one more time and mark all four points of the string at the fold. The result of this will be a length of string divided into eight equal sections.

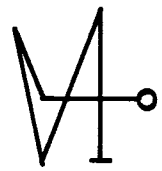


The Hebrew, the sigils and the outlines are in bright orange. The background is in bright blue. The space between the "curved triangle" petals is left blank.

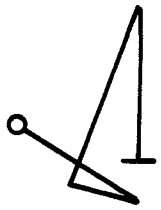
Prepare the goblet for paint according to the paint's instructions. Make sure the paint is appropriate for the type of material of which the goblet is made. Although it will be rare to drink out of the Chalice, you may do so at times. Therefore, *make sure the paint you use does not have any lead in it.* Take the string and place it around the goblet just below the flare. Using a soft pencil (on wood, a pin will work), make a mark on the goblet over the marks on the string. Using bright orange paint, connect the marks on the goblet to the stem with straight lines. Above these lines, on the flare part of the goblet, connect the lines with a sort of "curved triangle" (see diagram). Fill in these spaces with bright blue paint. On the following page you will find the appropriate sigils and Hebrew words for the Chalice. The Hebrew should appear in the rectangular section and the sigil(s) should be drawn within the curved triangle section. Use orange paint to draw the sigils and Hebrew. To protect the finish use several coats of a clear plastic such as Varathane over your work.



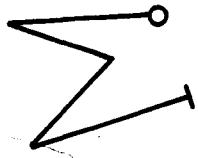
אלהים צבאות
I. ELOHIM TZABAOTH



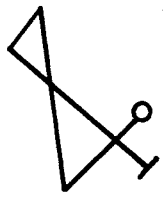
גבראל
II. GABRIEL



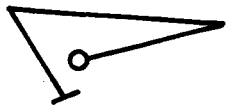
טליחד
III. TALIAHAD



תרשים
IV. THARSIS



גיחון
V. GIHON



מערב
VI. MAARAB

מים
VII. MAYIM

VIII. THE MOTTO

PART THREE

In this section you will learn the Rose Cross Ritual. Although it is not part of the daily work, it is excellent and easy to perform. You will probably find yourself using it frequently.

There are five main reasons for using this ritual:

1. It is an excellent banishing ritual, although its effect is quite different from the LBRP. The LBRP ritual will protect you, but it also lights up the entire Astral Plane with its lines and pentagrams. It is very powerful. It can also have the effect of attracting the attention of sometimes unwanted astral entities (little nasties) as we have already discussed. The Rose Cross Ritual, on the other hand, works like a curtain by containing your aura. It will protect you from unwanted outside influences in a different way. Do no substitute the Rose Cross Ritual for the LBRP. Be sure to do the LBRP before any magickal ritual. Use the Rose Cross Ritual for self-enclosure. As an example, if you feel troubled and cannot focus your attention, do the LBRP to banish any outside influences which may be distracting you. Follow this with the Rose Cross Ritual to regain your peace of mind.

Protection through Invisibility

2. The curtaining effect induces a type of invisibility to the world around you. This is not to say that you become invisible in reality. Nor should you infer that people who are looking closely for you will not find you. But if people are not looking for you in particular you will tend to be ignored. Thus, you have the effect of invisibility.

I do not recommend breaking the law to anybody, however I do wish to share this experience with you. One time I was late for an appointment and knew that I would have to speed in my car to get to my appointment on time. I quickly did both the LBRP and the Rose Cross Ritual. I was driving very fast. Suddenly a Highway Patrol vehicle came up from behind and turned on the red light. They pulled over the car next to me, even though we were going at the same speed. The Highway Patrol *ignored me as if I never existed!*

3. This ritual is a good preparation for meditation. It works by calling forth your higher self. Thus, it can be helpful when doing a problem-solving type of meditation.

4. You can do this ritual with the aim of aiding others who are hurting either physically or spiritually. Simply build up, in your mind, an image of the person you wish to help. Place that image in the center of the room where you will be doing the ritual. Do the ritual with the image of the person you are aiding as the center of the ritual. Draw down the Light upon the image of the person you are aiding. When the ritual is over, command the figure you have mentally created along with its now added peace, serenity and well-being to return to the actual person for whom the ritual is being done. Tell the figure to go back to the real person and take with it the grace of Divinity.

Of course, before doing this you should get the permission of the person and do a divination to learn if the result will be positive or negative.

5. Sometimes you may find yourself in a place where there are "negative psychic vibrations." As an example, you may feel uncomfortable in a house where very negative people live or where terrible things have occurred in the past. This ritual will not so much banish the negativity in the aether as it will protect you from the "invasion" of your psychic body, your astral self.

At this point, re-read the lesson which prepared you for the Banishing Ritual of the Hexagram. Focus on understanding the analysis of the Key Word. It will be used again in this ritual.

At this time I will explain the Tetragrammaton and the Pentagrammaton. The Tetragrammaton is dealt with elsewhere in this course, but due to its central importance to magick and the Kabalah it will avail us to go over it again. The Tetragrammaton is composed of four Hebrew letters: Yud, Heh (superior), Vahv, and Heh (inferior). This four-letter name (Tetragrammaton means "four-letter name") is considered to be the ultimate name of Divinity. No one knows the correct pronunciation of this word. Some of the letters may have been pronounced differently than they are today. The letters may have been a code for other letters. Some of the letters may have been doubled. Today, Jews do not attempt to say this word. Instead, they say "Ah-doh-nye" which means "my lord." There are no vowels in the original Hebrew. They were added much later in the form of points and lines written above, within and below the letters. To insure that no one would try to pronouce the Tetragrammaton by mistake, the vowels for Ah-doh-nye were placed around the holy four letters. If you try to pronounce the four-letter word using these vowels you end up with something like the following: Yahveh, Yahweh, Yehovah or Jehovah. All of these result from an incorrect understanding of Hebrew.

The secret of the Tetragrammaton is in the meaning of its component letters. The Yud represents archetypal masculinity and the Heh (superior) represents archetypal femininity. The Vahv, which looks like an elongated Yud, represents physical masculinity while the second Heh, the Heh inferior, represents physical femininity. Thus the Tetragrammaton signifies that the ultimate secret of the Godhead is that the Divine is the union of all dualities (i.e., male and female) both physically and spiritually. The Divine is everything, and everything comes from and is of the Godhead.

This does not mean, however, that to know the universe is to know the Divine. Merely because everything is of the Godhead does not mean that the Divine cannot be more than everything which exists or could exist. Divinity is more. The source of all is beyond comprehension except for the ways in which the Godhead chooses to be comprehended.

The letter Shin (ש) looks like three small flames. This letter represents the flame of Divinity, what is sometimes called Holy Spirit or Ruach El-oh-heem. It is also known as Chi, Ki, Prana, Kundalini, Mana, Manitou and many others. If the letter Shin is placed in the center of the Tetragrammaton, we get the Pentagrammaton (five-letter name). This new word, Yud, Heh, Shin, Vahv, Heh, is a symbol rep-

resenting the union of divine masculinity and femininity with physical masculinity and femininity by way of the Holy Spirit. Biblically, any person who would be a savior or messiah to himself or herself must be able to unite Divinity with physicality and unite all opposites by way of the Holy Spirit. Thus, any savior must *be* this five-lettered name, the Pentagrammaton. If you pronounce the Pentagrammaton in Hebrew, it would be "Yeh-hah-shu-ah" which is usually translated as Joshua. However, in Greek it became Yay-su which in English became "Jesus."

Thus, the name Jesus is a title. Anyone can come to hold the title. The process described by the Pentagrammaton is that each of us must find our own union with Divinity. We cannot have a vicarious atonement. Each of us must be our own savior, our own messiah. Each of us must become "Jesus."

This, by the way, is strict Kabalah. It has *nothing* to do with Christian theology. In fact, Christian theology tends to disagree with this Kabalistic understanding of the Pentagrammaton. In traditional Christianity, the only reason why Jesus is named Jesus is because it fulfilled a prophecy.

Another form of the Pentagrammaton puts the Shin between the Vahv and the second Heh. This gives the word "Yeh-hoh-vah-shah." It represents the unity of masculine and feminine on the physical plane by way of the Ruach El-oh-heem (Holy Spirit of the Divine) and is presided over by the union of archetypal masculinity and femininity. This is, by the way, one of the secrets of Tantrik Yoga and Sex Magick, but that is left for another lesson.

I also want to assure you that this is not sexist in nature. If you do not like the terms male and female, masculine and feminine, they can be replaced by such terms as Yin and Yang, positive and negative (as in the sense of the terminals of a battery, not in the sense of good and bad), projective and receptive, etc. The reason I use male and female is because it has traditionally been used and also was used by the ancient Kabalists, sometimes in even more anthropomorphic forms. It was their attempt to deal with the dualities which exist everywhere in nature. I am merely following their traditional lead.

Finally, I want to repeat that the symbol known as the cross far antedates the birth of Christianity and should *not* be considered a Christian symbol when used for magickal purposes. I read somewhere that there were over 200 forms of crosses in use before Christianity began. In this ritual it represents the four elements (the four bars of the cross) and the union of physical (the horizontal bar) and

spiritual (the vertical bar). The rose, which in the ritual is indicated by a circle, represents the unfolding of the soul and the evolution of consciousness.

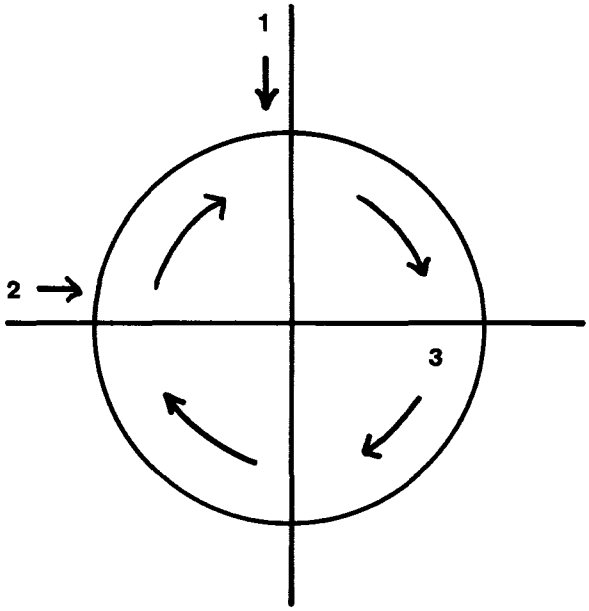
THE ROSE CROSS RITUAL

STEP ONE. Prepare yourself by doing the Relaxation Ritual.

STEP TWO. If it is appropriate, do the LBRP.

STEP THREE. Your tool for this ritual is a lit stick of incense. Any scent you like will do.

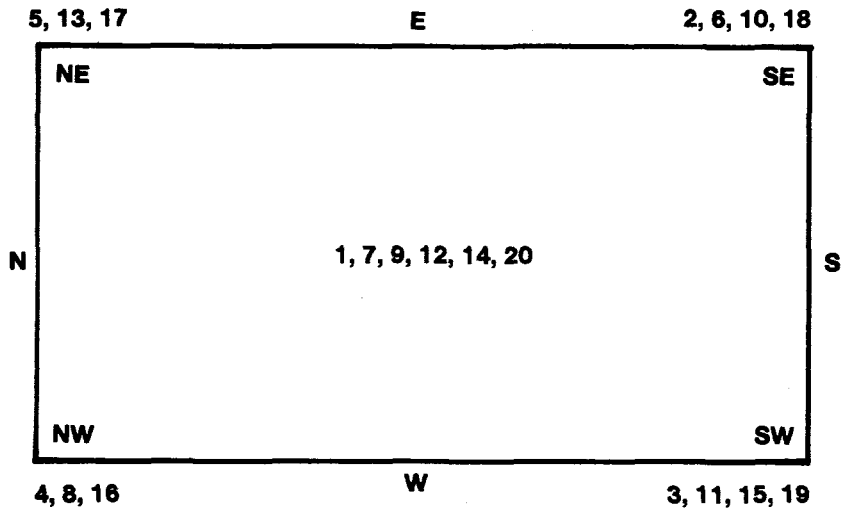
STEP FOUR. Go to the southeast (SE) corner of your area and look away from the center of your circle. Make a large cross and circle as shown below.



As you form the circle (the rose), vibrate the God name

Yeh-hah-shu-ah

You should finish the syllable "shu" as you finish the circle. On the syllable "ah" you should stab the center of the circle with the lit tip of the incense, at the point where the arms of the symbol cross, and feel the energy going out and charging the symbol.



STEP FIVE. Point the incense to the center of the cross. Keeping the lit point of the incense on that level, move to the southwest (SW). Make the cross and rose and stab the center. As before, vibrate

Yeh-hah-shu-ah

STEP SIX. Repeat the process, only this time move to the northwest (NW).

STEP SEVEN. Repeat, moving to the northeast (NE).

STEP EIGHT. In a similar manner, move to the SE, completing the circle. Do not reform the rose cross figure or vibrate the word.

STEP NINE. Again, pointing to the center of the cross in the SE, turn to face the direction diagonally across the room, the NW. Now bring your incense stick high into the air and walk toward the NW. In the center of the room, stop and make the Rose Cross above your head while vibrating the Name as before. Point to the center of the figure, and with the incense still high in the air, move to the NW corner. Bring the top of the incense to the intersecting arms of the cross which you have already created in this corner. Do not reform the figure or vibrate the Name here.

STEP TEN. Now move back to the SE, but with the incense held at arm's length pointing down toward the ground. Stop in the middle of your area and form a Rose Cross and vibrate the name below you, still pointing at the ground. Point again with the incense to the center of this cross, and with the stick pointing down, move to the SE and bring the tip of the incense to the interlacing bars of the cross which you have already formulated at that corner. Do not redraw the Rose and Cross or vibrate the name in this corner.

STEP ELEVEN. Point to the center of the SE cross, then walk in a clockwise direction to the SW corner. Do not redraw the Rose and Cross, but as you point to the center of the Cross, revibrate the Name.

STEP TWELVE. With the incense held above your head, move diagonally to the NE. Stop at the middle to revibrate the word without reforming that symbol above your head. When you reach the NE, point to the center of the figure that is already there, then hold the incense with the lit point down and move back to the SW. Of course, stop at the center to revibrate the name below you.

STEP THIRTEEN. Point to the center of the cross here in the SW. Keeping the incense on this level, go in a clockwise direction around the circle, pointing to the center of each cross. Do not remake the figure or vibrate the Name. Go from the SW to the NW to the SE and return to the SW.

STEP FOURTEEN. When you return to the SW, rest the point of the incense for a moment at the center of the cross. Then, remake the cross, only do it in a bigger size, as big as you can make it. Make the circle bigger, too. As you slowly form the bottom half of the circle, vibrate **Yeh-hah-shu-ah.** As you form the top half of the circle vibrate **Yeh-hoh-vah-shah.**

STEP FIFTEEN. Now go to the center of your area, face east, and visualize the six Rosy Crosses around, above and below you. The crosses should be golden in color, and the lines connecting them between the corners and above and below should be brilliant white. The "roses" should be bright red. Thus, you should have a protective "sphere" all around you.

STEP SIXTEEN. Now do the analysis of the Key Word from the BRH. Start from the vibrating of INRI through "let the divine light descend." Be sure to use the appropriate actions as described in that ritual.

Notes: If it feels right, you may omit the analysis of the Key Word, Step Sixteen above. Instead of directing this ritual toward the East, you may face the direction from which you think danger may be coming. As a group working, let one person do this entire ritual while everyone else sits on chairs inside the area where the ritual is performed. Be sure that there is room for the ritualist to make the diagonal, cross-area movements.

PART FOUR

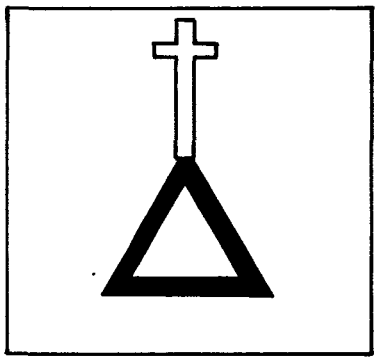
Those of you who have read this far will have learned by now that magick is work and study. After the next lesson we will be moving on to the realm of Grey Magick. By studying the material you have earned this right. You have become versed in elementary occult philosophy and the Kabalah as well as many other related topics.

Now, because you have reached this point, I want to give you something special. As I said before, I cannot initiate you. And, as I have described, although initiation is not necessary, it can speed up your progress. Even though I cannot initiate you, there is something you can do which can aid in your development. It is a self-dedication, wherein you dedicate yourself to the Great Work: attaining the Knowledge and Conversation of your Holy Guardian Angel (also known as Cosmic Consciousness, enlightenment and unity with Divinity) and the bringing of Spiritual Light to a dark world.

If you choose to do this, you must have an altar as described in an earlier lesson. It sits in the middle of your magickal circle at the conjunction of the four elements which come from the four quarters. It also represents the physical universe, and thus symbolizes the idea that the universe of the magickal circle is far larger than the material plane. If you contemplate the altar you will surely come up with many more things the altar can represent.

On the top of the altar should be two items. These are a red triangle and a white cross. They can be made out of construction paper or felt. The cross represents our vow to follow the great work (our "cross to bear"). The triangle, which should be made so that it looks like three bars rather than one piece with a solid middle, represents all forms of trinities. This includes Isis, Apophis Osiris; Tao, Yin, Yang; Keter, Hochmah, Binah; and especially Light, Life and Love. As you face east from behind the altar, these two symbols

should rest on the altar with the cross further east than the triangle:



Be sure to read the dedication vow and make sure that you want to keep all of its provisions before actually doing this ritual. Within the circle you should also have a small cup of water and some burning incense. They should not be on the altar, but to the sides. The incense should be to the south and the water should be to the north. Be sure that the censer is on a fire-proof surface.

THE RITE OF SELF-DEDICATION

STEP ONE. Do the Relaxation Ritual.

STEP TWO. Do the LBRP.

STEP THREE. Do the BRH.

STEP FOUR. If it suits your Will, do the Rose Cross Ritual.

STEP FIVE. Pick up the water cup in the left hand and dip the fingers of the right hand in the water. Sprinkle a few drops from your fingers to the left, then ahead, then to the right. Re-dip the right index finger and make a cross on your forehead with it while saying: **I consecrate myself with water!** Replace the water cup.

STEP SIX. Pick up the incense and wave it to the left, center and right. Hold it so that you can smell its fumes while saying: **I purify myself with fire!** Replace the incense.

STEP SEVEN. Hold both hands above shoulder level, palms forward, and bow your head. Say:

Holy art Thou, Lord of the universe!
Holy art Thou, whom nature hath not formed!
Holy art Thou, the vast and mighty one!
Lord of the light and of the darkness!

STEP EIGHT. Now kneel before the altar. Place your right hand on top of both the triangle and the cross. Hold your left hand up in the air. Say the following slowly, meaningfully and with conviction:

I, (state your magickal motto or full name) **in the presence of the Lord of the universe who works in silence and naught but silence can express, do hereby dedicate myself to the accomplishment of the Great Work by taking the following vow: I, of my own free will and accord do hereby and hereon most solemnly pledge to keep secret all of my occult knowledge from any and all whom I deem unworthy due to their evil intents or lying ways. I undertake to prosecute with zeal the study of occult sciences for the betterment of myself and the betterment of all humanity. I will not suffer myself to be placed in such a passive state that any person, power or being may cause me to lose control of my thoughts, words or actions. I will not use my occult powers for any evil purposes. I agree to these points generally and severally, upon this sacred and sublime symbol, without evasion, equivocation or mental reservation of any kind whatsoever. I realize that should I willfully break this, my magickal oath, that I shall be known as a perjuring wretch, void of all moral worth and unfit for the society of all right and true persons. Furthermore, should I break this, my magickal oath, may my weapons turn against me or turn to dust, and may all of my magick and rituals be for naught, so help me the Lord of the universe and my own higher soul.**

STEP NINE. Do the Middle Pillar Ritual and the Circulation of the Body of Light. When you finish, visualize yourself surrounded by brilliant white light and bask in its spiritual glow.

STEP TEN. Finish with the LBRP.

As you can see, the penalties for breaking this magickal oath are quite severe. You may not wish to take this oath, or you may wish to wait to take it. But if you take it now, the "Powers that Be" will take note of your vow and your dedicated work over the past few months. They will smile upon your efforts and dedication. The result will be faster progress in all of your magickal and spiritual work.

PART FIVE

A topic which deeply concerns many occultists is the "Magickal Memory." To Crowley, the magickal memory was an important part of occultism. And, like many aspects of occultism, under another name it has become a popular topic with the general public. Thus, it becomes hard today to discover anyone who is not familiar with some theory of reincarnation and past lives.

Sooner or later you will have a past life experience as a result of your occult work. It may be in the form of a vision during meditation. Or, perhaps in the midst of a group ritual the appearances of the hall wherein you are working, the clothes and even the faces of the people with whom you are working will alter. You will have the impression that you are in another location and working with other people. These are all signs of a returning magickal memory.

Before discussing the Kabalistic theory of reincarnation, I want to make clear the importance of past life experiences. To be quite frank, I am not convinced that reincarnation is a reality. The scientific evidence for it is too scant and at times silly to take the whole thing seriously. I have met several dozen people who have told me that they were Jesus' disciples in a past life. I do not know where they were hiding in the New Testament accounts wherein only twelve are mentioned. One lady told me in all seriousness that she and I had "studied Kabalah together at Jesus' feet." I found that very interesting as I had done some past life regressions to that time and further back, and according to my experiences had never even been to the Middle East. I even knew two ladies who were lovers, one of whom thought she was an incarnation of Jesus, the other of whom thought she had been Judas! This certainly tells more of a story of their present-day psyches than their past lives. In fact, their present-day relationship resulted in them almost destroying each other mentally and spiritually.

I also know of several people who claim to be the current incarnation of Aleister Crowley. I have a letter from one of these self-avowed

incarnations which shows a total lack of knowledge of Crowley's philosophy and an even smaller knowledge of the English language. Even if you think little of Crowley, his mastery of English is beyond question. On the other hand, I have a friend who insists that all of the many people claiming to be Crowley actually may be Crowley. He says there must be at least 33 people making the claim to be Crowley, and they each have about 1/33rd of Crowley's intelligence, talent, skill and wit. Dion Fortune, in her book *Sane Occultism* (which should be required reading for all occultists), says: "To claim greatness in the past does not so much cast reflected glory on a mediocre present life as suspicion on the intervening lives. . . "

Past life experiences are one of three things:

1. They may be real experiences of actual past lives.
2. They may be fantasies to glamorize a currently bland lifetime.
3. They may be messages which your subconscious needs to give to your conscious, but which your conscious refuses to hear. Thus, the subconscious presents it in a way that can be accepted by the conscious: as a symbolic past life.

The truth is that *it does not matter* which is the cause of a past life experience. What matters is what you get out of it now, in your current lifetime. If you re-read the section on the soul or personality in an earlier lesson, you will see that the memory is mortal; it ends with the body at the change known as death. Thus, if we do have a past life experience, not only does it tend to be short and incomplete, but it also must be important enough to have made an impression on one of the immortal aspects of our being. And whether it is an important message from our subconscious or an ego-building fantasy, the message of past-life experiences is the same: What can I get from it now?

Frequently, the answer to this question deals with allowing us to learn some way of living better in the present. Sometimes they give cathartic experiences which can free us from phobias and neuroses which are no longer valuable to our mental well-being. Sometimes they tell us more about our inner make-up and desires.

Past life experiences are, always have been, and ever must be very personal in nature. To be of any value at all, we must personally experience them. Sooner or later, as a result of doing the Great Work, experience them you will. Once experienced they can make drastic,

positive changes in your life. They can also improve your magickal talents by freeing you from problems which might be holding you back.

Unfortunately, whenever there is something of true value, it seems that there is also either a cold-blooded opportunist trying to make a fast buck or a self-deluded believer who must help everyone . . . and make a few bucks in the process. These people can be found at "psychic fairs" and giving classes or lectures, the main part of which consists in the telling you of your past lives. If you accept these people as entertainers you will get your money's worth. They may actually be tapping into and informing you of real past lives (if such exist). But for magickal purposes *they are useless.* As I said, *you* must experience your past lives, not just "hear" about them for them to be of any value to you whatsoever. Luckily, there are now teachers who are helping people to relive their past lives, and your participation in such a class is encouraged. There are also many fine books on the market which tell you how to experience past lives. And as I have already mentioned, the magickal work you are doing will probably result at one time or another in a past life experience.

However, our real interest here is the Kabalistic theory of reincarnation. The Kabalah, remember, is not a static, unchanging theory, but an *evolving* metaphysical philosophy. The Kabalah has several theories of reincarnation which have evolved over time. None, however, are as simplistic as W. W. Westcott, a founder of the Golden Dawn, expressed when he said that according to the Kabalah people are limited to three incarnations. This has been copied by some authors who were members of the Golden Dawn and by other writers who don't give their sources credit. Before going on, I must add that in another work Westcott does talk about a more advanced Kabalistic theory of reincarnation. This is the Lurianic theory of metempsychosis, the Kabalistic theory of incarnating as a higher or lower life form.

There are two prime Kabalistic theories of reincarnation. The first relates to the Four Worlds. This theory sees four levels (relating to the Worlds), each of which has a series of lessons to be learned. If you do not learn them in one lifetime you must reincarnate until you do. Once you have learned all of the lessons in the lowest level, becoming as spiritual as possible in the lowest World, in your next incarnation you will find yourself at the most unspiritual place of the next of the Four Worlds. As you may have guessed, the lessons and experiences are associated with the Tree of Life, and thus have ten basic areas of

concern, although there may be many more sub-categories. It can be seen that according to this system there can be innumerable incarnations.

According to this system, the goal is to traverse all Four Worlds and perfect yourself so that you can reunite with the Divine. However, it is claimed that most people only get to the Tiferet level of B'ri-yah. At this point a person has evolved to such a high state that further incarnations are no longer necessary for evolvement.

The second basic theory is the above-mentioned one of Isaac Luria. Luria was a famous Kabalist who never wrote anything, but whose student's writings make him the father of modern Jewish Kabalism. His system has two basic features which would today be called metempsychosis and Karma.

Metempsychosis, or the transmigration of souls, is the idea that we can incarnate as a lower life form if our current life is not in tune with the working of the universe. But the Lurianic theory goes much further than other theories of this type. In this system you are not punished for evil by becoming a cow. Rather, your next incarnation is dependent upon what you need to learn. Thus, if you need to learn stealth you might incarnate in your next life as a thief or as that thieving bird, the magpie. As you can see, the reason for incarnating into a "lower" life form is very logical.

The Lurianic system not only features this high level of logic, it also features greater depth. If you need to learn patience, for example, you may incarnate as a rock! If you need to learn flexibility you may come back as a reed by a river.

The ideas which come out of this are fascinating. The implication is that plants, rocks, animals are alive and have souls. This also implies that all planets and asteroids are teeming with some form of life. In fact, it means that the entire universe is wonderfully alive, and that we are but a small part of it.

According to this system, we stay in a "lower" form until we have learned the necessary lesson and we have been of some use to a "higher" life form. Thus, in the example given above, you could stay a rock until you learned patience and until you had become useful, perhaps by providing shade to a snake or an insect, or serving as a stool for a human hiker. It is possible that your stay as a stone could last a relatively short time, or it could last for thousands of years. Likewise, you might stay a reed until you learn flexibility and become the food of an animal or perhaps part of a reed boat. As a side note,

Dion Fortune urges non-vegetarianism for Western occultists because giving up animal products in the diet may cause a psychic opening too quickly and bring about psychic or physical damage. Those who believe in the Lurianic theory of metempsychosis would argue that you should eat meat as it will help those who have incarnated as animals move up the evolutionary scale. Actually, you should do what's right for you. If you force yourself to do otherwise you will be uncomfortable and unhappy, which is a handicap for psychic development. If you don't want to eat meat, don't; if you do, do. Personally, I choose not to eat meat, fish or fowl. However, if necessity arises, I would eat any of those items without guilt.

The Lurianic system also features a notion of Karma. In Hebrew it is called *tee-koon*. In English and other Romance languages, words tend to have a specific meaning. In Sanskrit this is not so. In fact, some of the earliest works in Sanskrit, the Tantras, frequently use what is called "twilight language" and are filled with hidden meanings that required a key to understand the twilight language code. Hebrew and other Semitic languages are similar in frequently having broad or imprecise meanings for words. Thus, although *tee-koon* means "correct," it implies the restoring of the soul to its true identity. Therefore, the reason we reincarnate in other life forms is to correct errors we have made in previous lives. The reason we experience bad in our lives for no apparent reason is for the working out of this *tee-koon* process. There is a passage in the Bible which says that God punishes a person for his sins unto the third generation. If you do not believe in reincarnation, this implies an incredibly vicious and vindictive deity. If, on the other hand, you believe that this is a type of twilight language and really means that you many have to spend up to three incarnations to learn to "correct" past behavior, it becomes a reasonable and logical statement. This may be the source of Westcott's "three incarnations" error.

Let us assume that you have gone through many, many lifetimes and have achieved as much spiritual perfection as is possible for a person to achieve. You have been corrected. What, then, is the result? To answer this question we must first answer the question of where souls come from.

Simply, the Divine created all of the souls before their first incarnation. Thus, unrecognized, we are all imperfect parts of the Divine Source of all. Many have not incarnated as yet. It is possible that some may never do so. These proto-human souls are referred to as "sparks"

in Kabalistic literature. These sparks are androgynous. When the soul is ready to incarnate it is split in two. Each half will go to a member of a different sex. Each soul half watches over the forming fetus, but does not join with it until the first breath is taken. Also, note that according to this system you do not start as a lower life form and work your way up. Rather, you start as a human and can work yourself up or down.

Once you have achieved as spiritual a state as possible in each lifetime, the next step in the *tee-koon* process is for you to find the other half of your soul. The other half will also have gone through a series of experiences and will be waiting to join with you. It may be that one of you achieves the state of being ready to re-unify sooner than the other and will have to wait several lifetimes for the arrival of the missing half. When the time is right you *will* be united with your "Soul Mate." This is the Kabalistic understanding of the term. In the interim you should love, marry and have children. When the time is right your Soul Mate will appear. And *please* do not swallow the "Hey, baby. Don't you know I'm your soul mate?" line. Anyone who says it, isn't.

Once you meet and unite with your Soul Mate, your divided soul will also unify during the time you spend together. This uniting is especially important during sex; however, that is a topic to be discussed later in these lessons. Once your soul is back in one piece, as a result of the *tee-koon* process, you are fit to reunite with your creator.

Who works in silence,
And naught but silence can express.

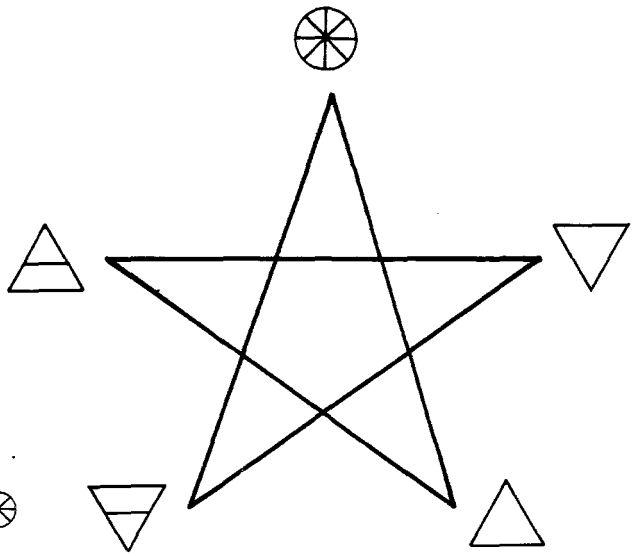
—Golden Dawn Neophyte Initiation Ritual

PART SIX

I am often amazed at the incompetence of people claiming to be Ceremonial Magicians. Many of those whom I have met seem to think that the LBRP is the highest level of Ritual Magick, then wonder why Pagans criticize them for their "complicated rituals." In fact, some self-described magicians drop the "Lesser" so that the LBRP becomes THE Banishing Ritual of the Pentagram. This is totally wrong and totally in error. The LBRP was given to the members of the Golden Dawn (remember, they were a non-magickal group) to prepare them for the magickal work to come in the Inner Order of that organization. It is hoped that you have been practicing the LBRP for many months. Time will not wait, and it is important that you are fully competent

with the LBRP so that you can start practicing this, the Supreme Invoking Ritual of the Pentagram.

As you probably remember, the points of the pentagram represent the five magickal elements: Spirit at the top, then, going counterclockwise, Air, Earth, Fire and Water (see diagram).



Spirit:

Air:

Earth:

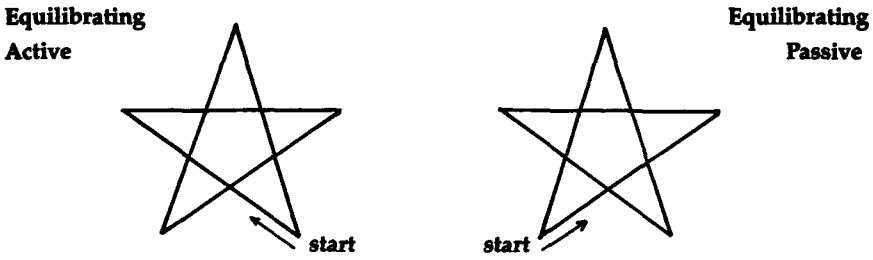
Fire:

Water:

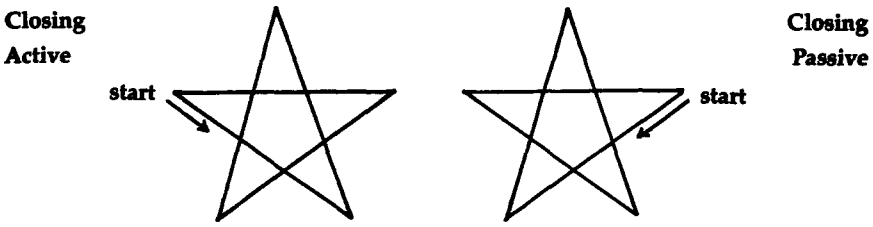
In the LBRP you will note that since we start from the lower left we are moving *away* from the center of elemental Earth. Had we moved from the top toward the lower left corner when making the first line we would be performing the Lesser *Invoking* Ritual of the Pentagram. Some people advise doing the invoking in the morning and the banishing in the evening. I believe this to be a dangerous practice. The banishing must be learned and effective first. *Being able to do the LBRP effectively is a prerequisite for the rest of this course.*

There are also four pentagrams associated with the element of Spirit. Instead of invoking, two are called "equilibrating." Instead of

banishing, two are called "closing." Both Equilibrating and Closing are divided into active and passive, giving a total of four as shown in the following diagram.

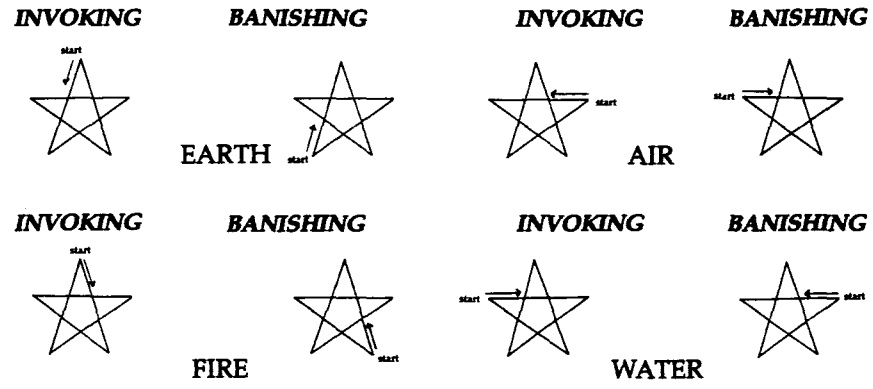


SPIRIT INVOKING PENTAGRAMS



SPIRIT BANISHING PENTAGRAMS

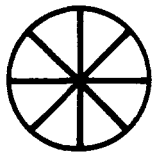
Along with the four pentagrams of Spirit, there are also eight pentagrams, two for each of the other elements. Each element has a banishing and invoking pentagram as shown in the diagram below:



The Supreme Invoking Ritual of the Pentagram is a more powerful version of the Lesser Invoking Ritual of the Pentagram. As you can guess, it can become the Supreme Banishing Ritual of the Pentagram by using the banishing forms of the pentagrams instead of the invoking ones. However, the purpose of this ritual *at this time in our work* is to bring into our lives all of the forces of the elements. Later, it will take on even more importance.

At this time, practice this ritual *only in the morning.* When doing this work, at this time in the course, *always* follow it with the LBRP. Do not perform the Supreme Invoking Ritual of the Pentagram (SIRP) in the evening. This is not because the SIRP is dangerous, but because it can be very invigorating and might cause you difficulty in falling asleep. This is especially true when you are in the learning process and have not perfected the ritual.

Two other things need to be noted here. First, in the center of each of the pentagrams are drawn figures associated with each element. For Spirit is drawn a wheel with eight spokes:



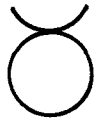
For Air is drawn the symbol of Aquarius, which in spite of its superficial association with Water is actually an Air symbol as any book on astrology will confirm:

The sign for Leo represents the element of Fire:

The eagle is associated with Water:

As the symbol of Aquarius seems to be related to Water, so too does the Eagle seem to be related to Air. But here the Eagle is an alchemical symbol for distillation, a process definitely associated with Water.

The sign of Taurus represents the element Earth:



The other thing you will need to know is that some of the words in this ritual are not from the Hebrew, but from the Angelic or Enochian (pronounced "Ee-noh-kee-un") of Kelly and Dee. They are secret names of Divinity, and I will be discussing their system to a small degree in a later lesson. The pronunciation of the Enochian words used here is as follows:

ENOCHIAN	PRONUNCIATION
EXARP	*Ex-ahr-pey*
ORO IBAH AOZPI	*Oh-row Ee-bah-hah Ah-oh-zohd-pee*
BITOM	*Bee-toh-ehm*
OIP TEAA PEDOCE	*Oh-ee-pay Tay-ah-ah Pay-doh-kay*
HCOMA	*Hay-coh-mah*
EMPEH ARSEL GAIOL	*Ehm-pay-hay Ahr-sel Gah-ee-ohl*
NANTA	*Ehn-ah-ehn-tah*
EMOR DIAL HECTEGA	*Ee-mohr Dee-ahl Hek-tay-gah*

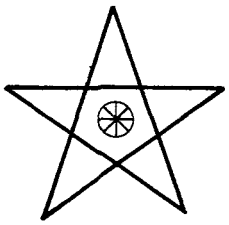
The Hebrew you should already know. Remember YHVH represents, and should be pronounced, Yud Heh Vahv Heh.

THE SUPREME INVOKING RITUAL OF THE PENTAGRAM

STEP ONE. Do the Relaxation Ritual, the LBRP and the BRH. These are optional and need not be done, but they are good for balancing you and preparing you for this ritual.

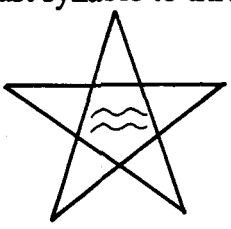
STEP TWO. From behind your altar (if you have one) face east and perform the Kabalistic Cross from the LBRP.

STEP THREE(a). Go to the east of your area. Make the equilibrated Active Pentagram of Spirit. As you do so, vibrate **EXARP.** This should be done so that the last syllable (pey) is sounding after you finish drawing the pentagram. As in the LBRP, inhale, feeling energy come into you, but exhale as you make the pentagram. Be sure to save enough breath so that you can thrust your hands forward into the center of the pentagram while you vibrate the last syllable, "pey."



STEP THREE(b). While making the sign of Spirit, a wheel, in the center of the already drawn pentagram, vibrate **EH-HEH-YEH,** again save the breath and last syllable to thrust forward with the hands at the center of the wheel. This symbol should be made by first making a clockwise circle, starting and ending at the top. Next, draw the vertical, then horizontal spokes. Follow this with the two diagonal lines. (Re-read the instruction for the LBRP if you need to be reminded how to send energy out and thrust forward with the hands and left foot. The only difference is that in this ritual you do it at the end of the word of power you are vibrating.)

STEP FOUR (a). Still facing east, and over the figures you have already made, make the Invoking Pentagram of the element Air. In the same manner as above, Vibrate: **ORO IBAH AOZP** while making the pentagram, saving the last syllable to thrust forward and charge.

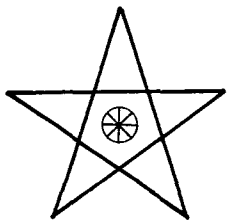


STEP FOUR (b). In the same manner, vibrate **YHVH** while forming the sign of Aquarius in the center of the already drawn pentagram.

(In this ritual, all the vibrating of words of power will be done in the same fashion.)

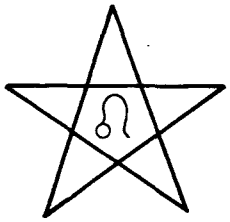
STEP FIVE. Move to the south, carrying a white line as you did in the LBRP.

STEP SIX (a). Make the Equilibrated Active Pentagram of Spirit while vibrating: **BITOM.**



STEP SIX (b). While making the inner Wheel, vibrate **EH-HEH-YEH.**

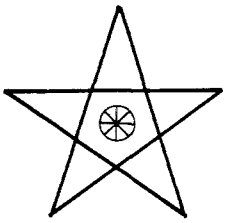
STEP SEVEN (a) Still facing south, over the figures you have already made, make the Invoking Pentagram of Fire. Vibrate: **OIP TEAA PEDOCE** as you do so.



STEP SEVEN (b). Vibrate: **EL-OH-HEEM** while making the Leo sigil in the center of the pentagram.

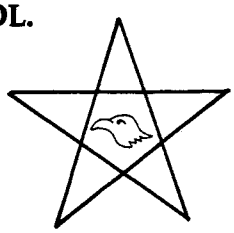
STEP EIGHT. Move to the west, carrying a white line as you did in the LBRP.

STEP NINE (a). Make the Equilibrated Passive Pentagram of Spirit while vibrating: **HCOMA.**



STEP NINE (b). Vibrate: **AGLA** while making the Wheel of Spirit.

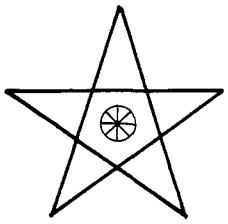
STEP TEN (a). Still facing west, and over the figures you already made here, make the Invoking Pentagram of Water while vibrating **EMPEH ARSEL GAIOL.**



STEP TEN (b). Make the Eagle Head to represent Water in the center of the Pentagram while you vibrate: **EL.**

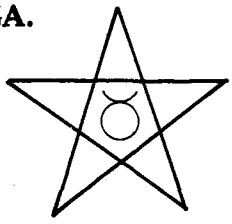
STEP ELEVEN. Carry the White Line to the North.

STEP TWELVE (a). Make the equilibrated Passive Pentagram of Spirit while vibrating **NANTA.**



STEP TWELVE (b). Vibrate: **AGLA** while making the Wheel of Spirit.

STEP THIRTEEN (a). Still facing north, and over the figures you have already made, make the Invoking Pentagram of Earth while vibrating: **EMOR DIAL HECTEGA.**



STEP THIRTEEN (b). Vibrate **AH-DOH-NYE** while making the sign of Taurus.

STEP FOURTEEN. Carry the line to the east, completing the circle. Return to your original position behind the altar, facing east.

STEP FIFTEEN. Do the Evocation of the Archangels and the Kabalistic Cross as in the LBRP.

While you are learning this Supreme Invoking Ritual of the Pentagram always end by doing the LBRP. Always! And it will be better if you also do the BRH.

NOTES: As in the LBRP, the pentagrams are blue and the lines connecting them are white. The Wheels of Spirit should also be the same brilliant, pure white light as the lines connecting the pentagrams. The Aquarius sign should be yellow to represent Air. The Leo sigil should be red, for Fire. The Eagle symbol should be blue to represent elemental Water. Finally, the Taurus sign should be shiny black to represent Earth.

If you were doing this ritual in the form of a banishing ritual you would use the same symbols within the pentagrams. However, the pentagrams would use their banishing forms while the Spirit Pentagrams would use their Closing forms.

You may notice that I did not mention a particular tool to use in this ritual. At this time, use the dagger. However, as we progress in this course, you will find that one particular weapon is not associated with this ritual as the dagger is with the LBRP.

On the following page you will find a review for this ritual. The SIRP should be learned, and preferably memorized, but it is not a part of your daily work.

PART SEVEN

I want to return now to a further look at the Kabalistic Four Worlds. These Four Worlds represent four planes or levels of existence. In English we could say that these four planes are the physical, emotional, mental and spiritual.

The physical plane relates to the lowest world of Ahssiah, the emotional plane is asociated with Yetzirah, the mental level equates with the world of B'ri-yah, and the spiritual plane is related to the world known as Atziloot. You might wish to re-read the section on the

THE SUPREME INVOKING RITUAL OF THE PENTAGRAM

1. From behind your altar face east and perform the Kabalistic Cross.

2a. While making the Equilibrated Active Pentagram of Spirit vibrate: **EXARP.**

2b. While making the Wheel vibrate: **EH-HEH-YEH.**

3a. Make the Invoking Pentagram of Air while vibrating: **ORO IBAH AOZPI.**

3b. Make Aquarius symbol and vibrate: **YHVH.**

carry line to south

4a. Make Equilibrated Active Pentagram of Spirit, vibrate: **BITOM.**

4b. Make Wheel, vibrate: **EH-HEH-YEH.**

5a. Make the Invoking Pentagram of Fire, vibrate: **OIP TEAA PEDOCE.**

5b. Make Leo symbol, vibrate **EL-OH-HEEM.**

carry line to west

6a. Make Equilibrated Passive Pentagram of Spirit, vibrate: **HCOMA.**

6b. Make Wheel, vibrate: **AGLA.**

7a. Make Invoking Pentagram of Water, vibrate: **EMPEH ARSEL GAIOL.**

7b. Make Eagle sign, vibrate: **EL.**

carry line to north

8a. Make Equilibrated Passive Pentagram of Spirit, vibrate: **NANTA.**

8b. Make Wheel, vibrate: **AGLA.**

9a. Make Invoking Pentagram of Earth, vibrate: **EMOR DIAL HECTEGA.**

9b. Make Taurus sign, vibrate: **AH-DOH-NYE.**

carry line to east, completing circle

10. Return to your original position behind the altar, facing East. Do the Evocation of the Archangels and the Kabalistic Cross as in the LBRP.

11. When practicing this ritual, *ALWAYS,* finish by doing the Lesser Banishing Ritual of the Pentagram.

Four Worlds from an earlier lesson at this time.

There are other systems which claim that there are far more planes of existence. Many systems hold that there are seven planes. Others hold that there are 33 or more planes. Some believe that there is only one other plane, and the philosophy known as materialism claims that there is only the physical reality we know in our everyday existence and nothing more. Soon we will be studying Grey Magick, and although the practice of White Magick necessitates the knowledge of all of the Kabalistic Worlds (especially the spiritual world of Atziloot, in Grey Magick there is really only one plane other than the physical plane which is of interest. This is the emotional plane, the Kabalistic world of Yetzirah.

As you should recall, Yetzirah is also considered to be the so-called "Astral Plane." As I said in the lesson discussing the Four Worlds, Yetzirah, the Astral Plane is "the basis for everything which exists in the physical universe." You may have passed over this quote, ignoring it or you may have wondered what was meant by the claim that the Astral Plane was the basis for everything in the physical universe, including of course all people and things in our world. This gives me a chance to urge you to go back occasionally and review past lessons. Each time you read them you will get more out of them. They should not merely be read and forgotten. If you had really thought about it, you might have realized that the quote from that earlier lesson may be the most important thing you will ever read. In fact, it may indicate a turning point in your life.

It tells, in a simple manner, the basis of all Grey Magick. But to fully understand the importance and meaning of it we have to start by looking again at reincarnation. However, this time we will approach it from a different angle. We need to look at the question, "Where did I come from?"

Quite obviously, the human being is more than just flesh, bone and blood. There is also an energy which animates the body. As already stated, in the Kabalah this energy is known as Ruach. But merely having a piece of meat which is animated by Ruach does not make a human being. The thing which really makes you different from other pieces of animated meat is your personality and what is commonly called your "soul."

The soul and personality are not the same. Rather, the personality relates to your ego, or that aspect of the personality known in the Kabalah as the Ruach (not to be confused with the animating

energy of the same name). The soul, in Freudian terms, is the superego; in Kabalistic terms it is the Yeh-chee-dah, your higher self.

According to the Kabalah, when you die, the body immediately starts to decay and should go into "Shee-ool." As an interesting side note, Shee-ool is usually translated when it appears in the Old Testament as "ground" or "earth." However, in some instances (when the translators wished to convey the idea that if you are a "sinner" when you die you will be punished), the same word is translated as "hell." The Kabalah does not have any such place of eternal punishment. According to both the Kabalah and correct translation of the Old Testament, there is no hell.

The Kabalistic tradition says that when you go through the change known as death the personality (ego or Ruach) does not realize exactly what has occurred. This is especially true in cases of sudden or traumatic death. The personality of the dead person, suddenly freed from the physical body, tends to wander back and forth between the body (in Shee-ool, the grave) and the previous home of the person for a period of seven days. Traditionally, Jews stay in their home for a week after the death of a member of the household. In Hebrew, the word for the number seven is *sheevah*, and this practice is commonly known as "sitting sheevah." However, what most modern Jews who follow this practice do not know is the purpose of this ritual. The purpose is the same as the purpose of such books as the Egyptian and Tibetan Books of the Dead: to tell the personality that it has gone through the change known as death and that it is free to move on. It is probable that there may be a lost Hebrew text similar in nature to the Books of the Dead. If so, it was probably lost along with most of the texts concerning Merkabah mysticism.

According to the Kabalah, after about one week the personality begins to realize what has happened and eventually dissolves to nothingness (remember, it is mortal). However, people with extremely strong personalities can will themselves to stay in a shadowy world of semi-existence. This may be one of the causes of what is commonly known as hauntings.

It is not advisable to allow or aid the Ruach-ego to exist for long periods after physical death. This is because there are important links between the Ruach-ego and the Yeh-chee-dah. By keeping the Ruach-ego locked to the physical world, it prevents the Yeh-chee-dah from reincarnating and eventually achieving its far more lofty goal of unity with the Divine. Thus it is that the Kabalah usually frowns upon

spiritism and spiritualistic practices. Communicating with our deceased loved ones (if that's who it is we really are communicating with) tends to lock the Ruach-ego near the physical plane. It prevents necessary evolution.

As I have stated earlier, your Yeh-chee-dah is your link to the Divine. Actually, it is more than that: it is a small part of God. That is why it is said that we were made in the likeness of Divinity. The Divine *is* a part of us. God is not a big old man with a beard, sitting on a throne which rests on a cloud.

But for some reason unknowable to our mortal minds, most of humanity has lost the consciousness of that link. In order to reestablish the fact that there is a part of us that is of the Divine, we must evolve our consciousnesses. This, along with the working out of Karma (Tee-koon), is the purpose of reincarnation.

As stated in an earlier lesson, our memories, like the Ruach-ego, are mortal and die with our physical bodies. But the important things, the lessons we need to learn so that we can again become not just linked with Divinity (Yoga) but actually rejoin the Godhead, are remembered. Unfortunately, one lifetime is usually not enough to learn all of the lessons necessary so that we can become one with the Godhead and need no longer incarnate. Each lifetime on Earth is necessary to learn either one or more lessons. If you do not learn them in this lifetime, then when you reincarnate you will still need to learn them.

Sometimes we are shown the lesson we need to learn but end up flunking the course! Then, after re-taking the lesson we flunk it again! As a Certified Tarot Master, a reader of Tarot cards, I frequently work at psychic fairs. Usually at least once at each fair a young woman, frequently with a baby, will tell me a story like this:

"When I started living with _____, he was very good to me. We have two wonderful children. But after a few years he started drinking, running around with other women, and beating me and the kids. Well, I took this for three years. Then, I finally picked up the kids, moved out and got a job. About six months later I met a really nice guy. He moved in with the kids and me. But recently he has started drinking, running around with other women and hitting me and the kids. What can I do to make him nice again?"

Of course, there are similar situations with men, only they tend to allow themselves to be manipulated until they can no longer take the ego bruising rather than being physically abused. Sometimes, people will tell me the same story has happened to them four or five times!

For the woman above there are many lessons to be learned. Usually such a situation is based upon feelings of lack of worth and the need to develop self-respect, and to treat yourself well. Another lesson illustrated in the above example is to learn what attracts you to these bad situations, and what attracts bad people to you. There are many variations in the exact story, and each reveals more lessons which can be learned.

The Hermetic Order of the Golden Dawn advised you to seek your Holy Guardian Angel and find out the lessons you need to learn so you will not have to learn them again in this or a future lifetime. This brings us (finally) to how you were born.

Obviously, the meeting of the sperm and ovum produced both the physical body and in most cases where birth is the end result, instills the zygote with Ruach energy. But where does the soul, the real and eternal you, come from?

Since your soul has a direct link to the Godhead, it is obvious that your soul must also have a link to the total knowledge of the all-knowing deity. After the ego ceases to be, the soul is freed from bondage to the ego. It can freely learn through that link to the Divinity and knowledge exactly what it will need to learn in its next incarnation in order to evolve to that desired state where incarnation will no longer be necessary. Then, not being bound by the physical laws of time and space, your future soul searches for a "house," a body to inhabit, which will allow it to learn the necessary lessons.

According to the Kabalah, the soul joins with the chosen human body when that body takes its first breath, and not before. However, it will watch over and help protect the forming fetus. It may only take hours for the soul to find the appropriate body, but it might take years.

When a woman and man are making love they set up a vortex of energy which attracts souls waiting to incarnate. If the act of sexual intercourse is done spiritually and with love, it will attract a soul needing a nurturing family and be able to develop spiritually. If the "love" act is done with hatred and anger, a soul needing that type of treatment will be attracted. Is it any wonder that most of the people who physically abuse their children were themselves abused as a child? Is it any wonder that most of the people in prison for serious felonies were abused children? This does not mean that a childhood of abuse necessitates a violent life. In fact, it may be that a person needs to learn to overcome violent behavior and incarnates into a situation where he

or she learns it so that it can be overcome. By the way, an interesting Kabalistic tradition holds that sometimes several souls will actually argue over trying to get into a particular body!

As mentioned before, your soul, or let us say "soul consciousness," descends in superiority and becomes secondary to your emerging ego and personality. In fact, that soul consciousness descends so far that it becomes what is known as your subconscious.

Thus, it is your subconscious which is your link to Divinity. This is why true meditation which reverses this order and makes the subconscious once again dominant (not the superficial layers of the subconscious as represented by the Freudian id, but the real "soul consciousness"), allows you to know the link between yourself and the Godhead and use that link to all wisdom and all knowledge. It allows you to obtain answers to seemingly insoluble problems. Furthermore, this deep level of your subconscious, your true "soul consciousness," exists on what is called the Astral Plane; the Kabalistic world of Yetzirah. If you had been born with another soul, you would not be the same person. The part of you which exists in the Yetziratic world, the Astral Plane, was in existence *before* your physical body.

In fact, everything which exists in our physical plane, the Kabalistic world of Ahssiah, has an astral or Yetziratic counterpart. This counterpart is usually known as the Astral Body. Every person has an Astral Body or Astral Double. So does every animal, vegetable or mineral. Everything has a pre-existing Astral Double. You do not have an Astral Body because you have a physical body. Rather, you have a physical body because the Astral Body already existed and wanted to join a new "home." While your soul was waiting to inhabit its physical body with the body's first breath, it was establishing a link between itself and the physical body. This link *is* the Astral Body. *For anything to exist on the physical plane it must first exist on the Astral Plane!*

Therefore, in order to create anything and bring it into your life, all you have to do is create it in the Astral Plane. This is the underlying principle of all Grey Magick. The reason why there are so many different types of Grey Magick is because there are many ways of creating things in the Astral Plane. Soon, you will be learning some of them.

At this point in the course I urge you to pause and study, at least briefly, a book by another author. It should be about any of the sub-

jects of this course. A true magician does not blindly follow the words of others. He or she is a scientist and investigates any and all possible avenues. A magician is not locked into any form of dogma or conditioning. This is why a magician is a dangerous person. A true magician does not buy the semi-truths and lies told by religious and civic leaders to keep the masses in tow and in fear. A magician is always free, and freedom always frightens totalitarians.

PART EIGHT

In the next few pages I am going to be discussing a very important part of your magickal training: physical fitness and health. Now before you skip this section totally, let me explain that I am most definitely *not* talking about hours of arduous exercises with weights until you look like a stand-in for Arnold Schwarzenegger! What I will be talking about here is quite different.

First, let us look at the idea of health. What exactly is health? If you ask an M.D. he or she will tell you things about vital signs, blood pressure, cholesterol and triglyceride levels, etc. But what is really being talked about is not health. Rather these are indications of what constitutes both a lack of disease and disease prevention. You could be without disease in Western medical terms but still not be vibrant and full of health.

HEALTH_____2_____
DISEASE_____1_____
DEATH_____

Levels of Health

The diagram above shows that although you could be above the point where a disease manifests, you could still be below a really healthy condition (Point 1). Some people get to Point 1, just above the disease line, so that no disease is manifesting. But just a tiny change in conditions could result in slipping below the line and coming down with, perhaps, a cold or flu. Do you know anybody who seems to be coming down with a cold every few weeks or months? It is because they only improve their health to Level One. If, on the other hand, your health stays way up near the health line (Point 2), minor changes will have little effect upon your health. It will take a major change for you to fall all of the way down to below the disease line. It should be

obvious, then, that we would want to achieve a state of high-level health. This is especially true for magicians who may have to spend tiring hours in a magickal circle where the temperature can make sudden and radical jumps. Ask your doctor what signs of health are and you get responses which show what disease isn't. What, then, are the signs of health?

In the West, we really do not at this time have a good definition, although holistic health practitioners are working on establishing them. For now, to answer this question, we turn to traditional Chinese medicine.

The ancient Chinese believed that there were eight signs of health:

1. *Vitality.* This means having a life full of energy. It should show in the way you walk and in the condition of your eyes. There should be a spring in your step and you should have the energy to do whatever is required for you to do.

2. *Appetite.* This means not only having an appetite for food when you are hungry, but also an appetite for new experiences and for sex. Perhaps a better term would be a lust for life.

3. *Deep and Sound Sleep.* According to the Chinese you should only need 4-6 hours of sleep a night. This does not mean that a way to health is to start cutting down on the sleep you need. Rather, it indicates that as you get healthier you will need less sleep. If you need 10-12 hours of sleep per night on a regular basis, however, you may want to see a doctor as this could indicate a medical problem.

Notice, too, that it is not just quantity of sleep which was recognized by the Chinese, but also quality. In this tradition "sound sleep" indicates a dreamless sleep. This, of course, is a misnomer. Perhaps it means a sleep with undisturbing dreams. But I know that I have experienced nights where I slept and awoke feeling tired, haven't you? This is certainly not a sound sleep!

4. *Good Memory.* This is fairly clear and indicates that you should have both a good short-term and long-term memory. In a curious reversal of Western thought, the ancient Chinese believed that as you got older your memory should improve, not deteriorate. Old age was not seen as a cause of poor memory, disease was. Further, the Chinese believed that you should have a good memory of the past, present and future. Present memory referred to what we call short-term memory.

Past memory is long-term memory. Future memory is the ability to remember the plans we made, months and years ago, for our future. It also means that we should still be trying to achieve those goals.

5. *Humor.* We should have a good sense of humor to be healthy. We should especially be able to laugh at ourselves and the world immediately around us. As a friend of mine said, "Don't take life seriously . . . you'll never get out alive!"

6. *Infinite Giving.* No, this does not mean that you should give away all of your possessions and money. Rather, it means that to be healthy you should be able to give of yourself to your friends and to those in need. Also, you should be able to give time and effort to yourself.

7. *Clear Thinking and Precise Action.* This indicates that a sign of health is the ability to quickly see through a problem, make a decision, and act on that decision without an undue length of time. Procrastination and fear are seen as types of diseases associated with imbalances in the body's energy system. There is also the implication that part of being healthy is having intuitive and psychic abilities which are correct more often than not, and our awareness and use of them.

8. *Realization of Oneness.* This is a state of utmost health. It is indicated by the having of all your dreams instantly realized. Perhaps another way of putting it would be that the healthiest person is a natural magician.

Now please don't start thinking that because you don't have all these eight qualities in large amounts that you are sickly and going to die in ten minutes! These eight signs of health are goals to strive for. They represent optimum health. They may be things for which you wish to strive.

But for our purposes here, we are only concerned with the first quality, vitality. This includes physical vitality and vitality of the energies of the body. For this I need to tell you about a strange manuscript known as *The Eye of Revelation.*

I had heard about this mysterious manuscript for quite some time and had been looking for it for several years. The exercises in that paper known as the "Five Rites" had been passed along in a sort of occultists' underground for a long time. I knew the rites, but I wanted to find a copy of the original text. A short time ago, an edition of it fell

into my hands. This small booklet was written by a man named Peter Kelder and had a copyright date of 1939. It tells a story of an elderly man who visits a Llamasery in India and learns some magickal rites (which are more like physical exercises) which rejuvenate him to such a degree that he is mistaken for his son! Quite frankly, I doubt that this story as presented is true because there are many things in it which sound as if they were made up. But this does not deny the success so many people have had toward improving their health as a result of practicing the Five Rites. It works not only on the physical body, but also on your non-physical energetic system. The instructions for the Five Rites are on the following pages.

As with any exercise program, you should consult an M.D. first and tell him or her that you wish to begin exercising. This is especially true if you have not exercised in a long time or if you are considerably out of shape. You should never strain with these exercises, although you may perspire. Only do as many as you can and advance gradually. Never force anything.

One of the problems with Westerners is the curse of perfectionism. We want everything to be totally perfect. If it is not perfect then we don't want it at all. In the case of these exercises or rites, do the best job with them that you can. But if you cannot do a rite even one time well, do it one time poorly. Just do it.

The Five Rites should be done once a day, every day, skipping no more than one day a week. If you are setting goals for yourself and can't quite do all the desired repetition of one particular exercise, do the unfinished number of repetitions later in the day. The full set of exercises should take no more than ten minutes per day once they are learned. When doing the rites remember to breathe! You should exhale whenever your body goes through a contracting part of the exercise and inhale at a stretching or relaxation section. Try not to pant.

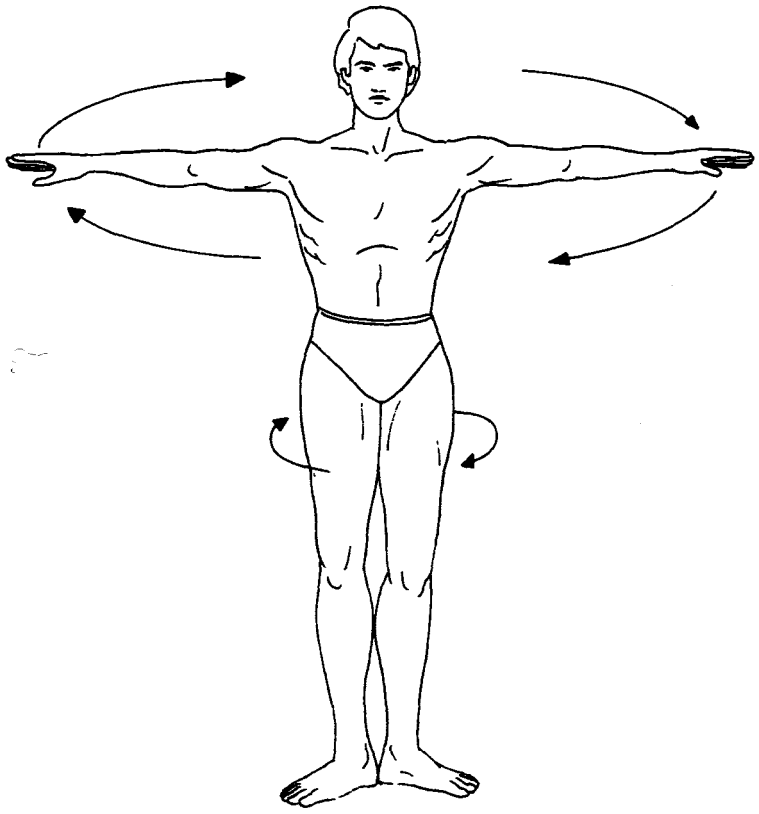
As a last thought, many people who become involved with Ceremonial Magick become disappointed rather quickly because they find that due to a lack of knowledge or talent they are unable to do magick quickly. Or they find that there is a great deal of study, practice and work which will take more time than they wish to dedicate. I think that most people have bizarre expectations as to what magick really is because of the silliness seen in movies and on television. It is also due to the lies fostered by fearful religious and pseudo-occult

groups. Some people expect that if you say a few weird words, wave your hand in the air and wear a black robe, you can do magick. As those of you reading this lesson know, nothing could be further from the truth.

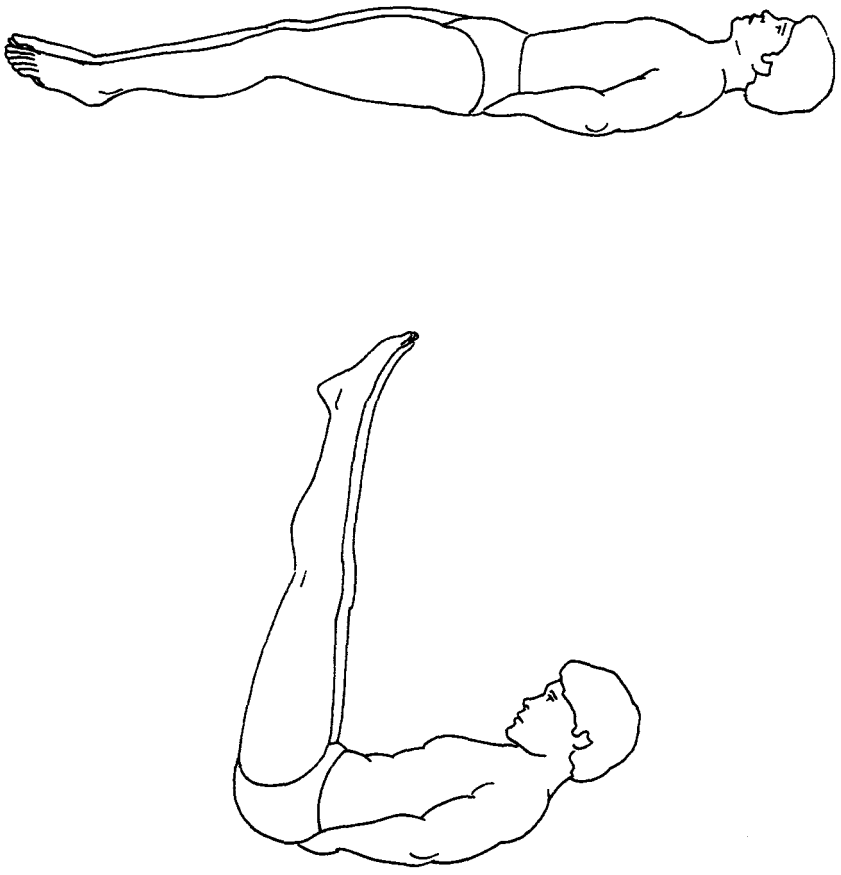
In getting this far in the course you have persevered on the path of magick and occultism when many who have come before you have faltered, failed or given up. You should congratulate yourself.

The next lesson will be the last to focus on White Magick. Starting in the seventh lesson we will be going into the techniques and practices of Grey Magick which will allow you to make positive changes in your life and environment.

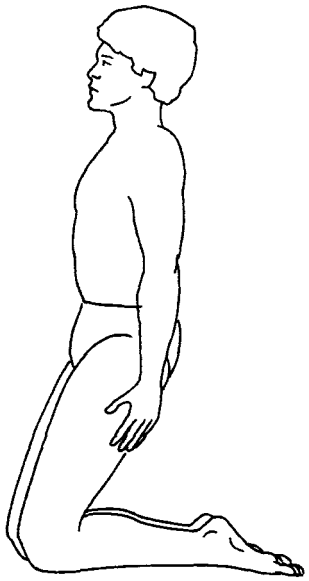
What you have been practicing in these five lessons and in the next lesson are specifically arranged to prepare you to do Grey Magick. If you are not competent at doing the rituals given in these lessons you will have great difficulty succeeding with Grey Magick. This does not mean that the thousands of people who have practiced Grey Magick over the centuries have been fooled because "it doesn't work." Rather, it means that you need more preparation. And practice!

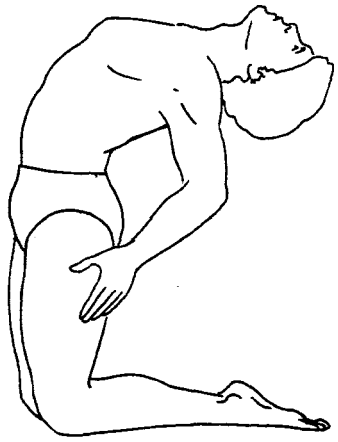


Rite Number One. This is the simplest of the rites, but do not discount its importance. Stand straight with your hands straight out to the sides. Now spin around in a clockwise direction (from left to right) until you become *slightly* dizzy. When you first try this you may only be able to make three to six turns, but within ten weeks you should be up to 21 circles which is the maximum you need to do.

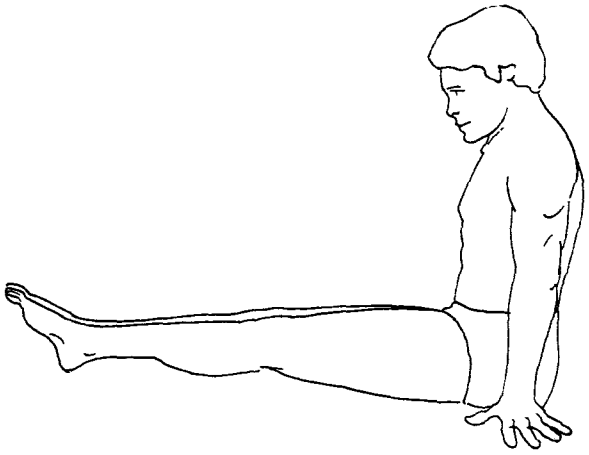


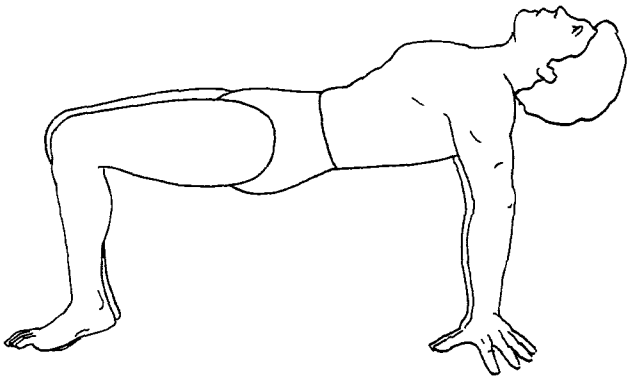
Rite Number Two. In this exercise you lay down, feet together, on a flat surface. Your hands should be palms down with the fingers together, but slightly turned in toward the center of the body (see diagram above). Raise the legs off the floor so that they are straight up, or, better yet, until they are slightly past center. At the same time touch the chin to the chest. Then *slowly* lower the legs and head and relax. Do this as many times as possible, but don't strain. Your goal is to get up to 21 repetitions. Don't bend the knees, but if you cannot do even one repetition, see how many you can do with your knees bent.



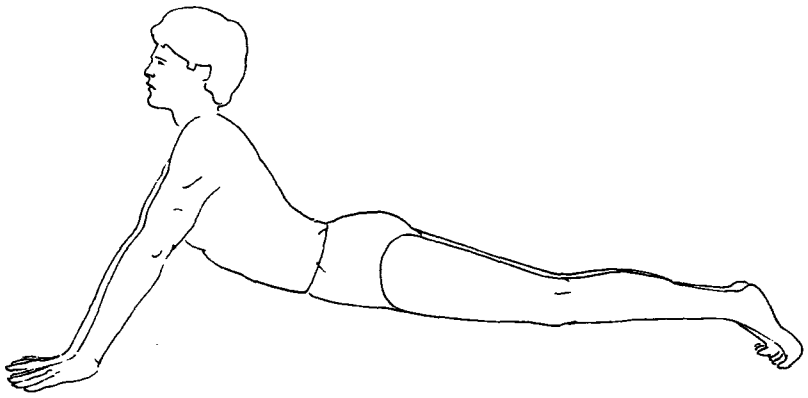


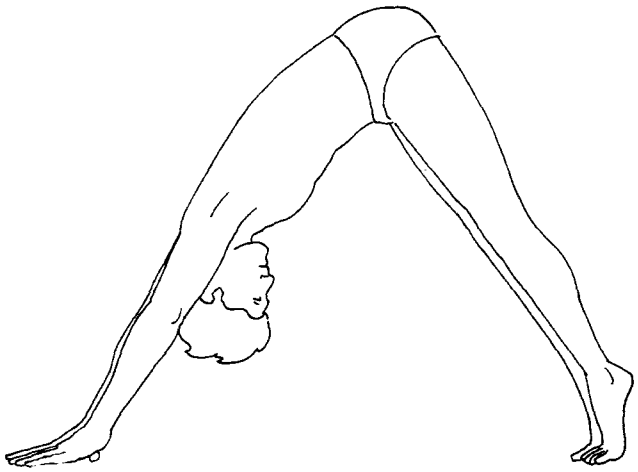
Rite Number Three. This rite should be done immediately after doing the second rite. Simply kneel on a flat surface with your hands by your sides, palms in. Lean forward, as far as you can without losing your balance. Be sure to touch your chin to your chest. Then lean backwards as far as you can, allowing your head to fall back. Repeat this as many times as you can, your goal being 21 repetitions.





Rite Number Four. Sit on a flat surface with your arms down at your sides so that the palms are flat on the ground. Now raise the body and bend the knees so that your torso becomes like a table to the supports of your arms and legs. Before pushing up, your chin should touch your chest. As you move up it should be allowed to gently move back. (See diagram). Return to original position. As with the other rites, your goal is 21 times.





Rite Number Five. Lay face down on the floor with the arms about two feet apart. Your legs should also be about two feet apart. Push the body, especially the hips, straight up as high as possible. Touch your chin to your chest. Now allow the body to come down to a sagging position with the head thrown back. Ideally you should not touch the ground, but if you must that is okay. Again, 21 repetitions is your goal. As with all of the other rites, allow yourself ten weeks to reach this goal.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Five. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What are the qualities of elemental Water?
2. List five reasons for doing the Rose Cross Ritual.
3. When can you use the Rose Cross Ritual to replace the LBRP?
4. Ruach El-oh-heem (Holy Spirit) is represented by what Hebrew letter?
5. What three things can the past life experience be?
6. What is the Hebrew word for Karma?
7. What is "sitting sheeva?"
8. Before anything exists on the physical plane, where must it first exist?
9. List the 8 traditionally Chinese signs of health.

The following questions only you can answer.

1. Are you doing all of the necessary rituals?
2. Are you experimenting with the extra rituals and techniques?
3. Are you in control of elemental Water?
4. Have you made your chalice?
5. Have you dedicated yourself to a magickal way of life and the accomplishment of the Great Work by doing the ritual in this lesson?
6. What are your feelings on reincarnation?
7. Do you do some form of physical exercise?

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L·e·s·s·o·n

6

PART ONE

In the last three lessons we have been examining the archetypal magickal elements. In this lesson we will continue the pattern by studying the last of the four elements, Fire. I remind you that there is a fifth element, Spirit. The reason it is not discussed in the same way as the other elements is because it is the source of the four archetypal elements. The way to come to know Spirit is by a thorough knowledge and understanding of Air, Earth, Fire and Water. The element Spirit is nothing less than the Spirit (Ruach, energy or Shakti) of Divinity. It is only through those manifestations of Divinity of which the Godhead wishes us to become aware that we can come to know the ultimate deity. The infinitude of the Divine Source of All is beyond the comprehension of our finite minds save the ways in which the Godhead chooses to be revealed to us.

According to the *Sepher Yetzirah,* Air emanated from Spirit, Primitive Water emanated from Air, and Fire emanated from Water. Earth comes from a division of the Primitive Water into Water and Earth, although some say it is a combination of the other three elements.

If you are not satisfied with your familiarity with any of the three previous elements, continue to work on the exercises for those elements for another week or two, and then as you will. But be sure to begin the exercises for Fire immediately.

The element of Fire has the qualities of being warm and dry.

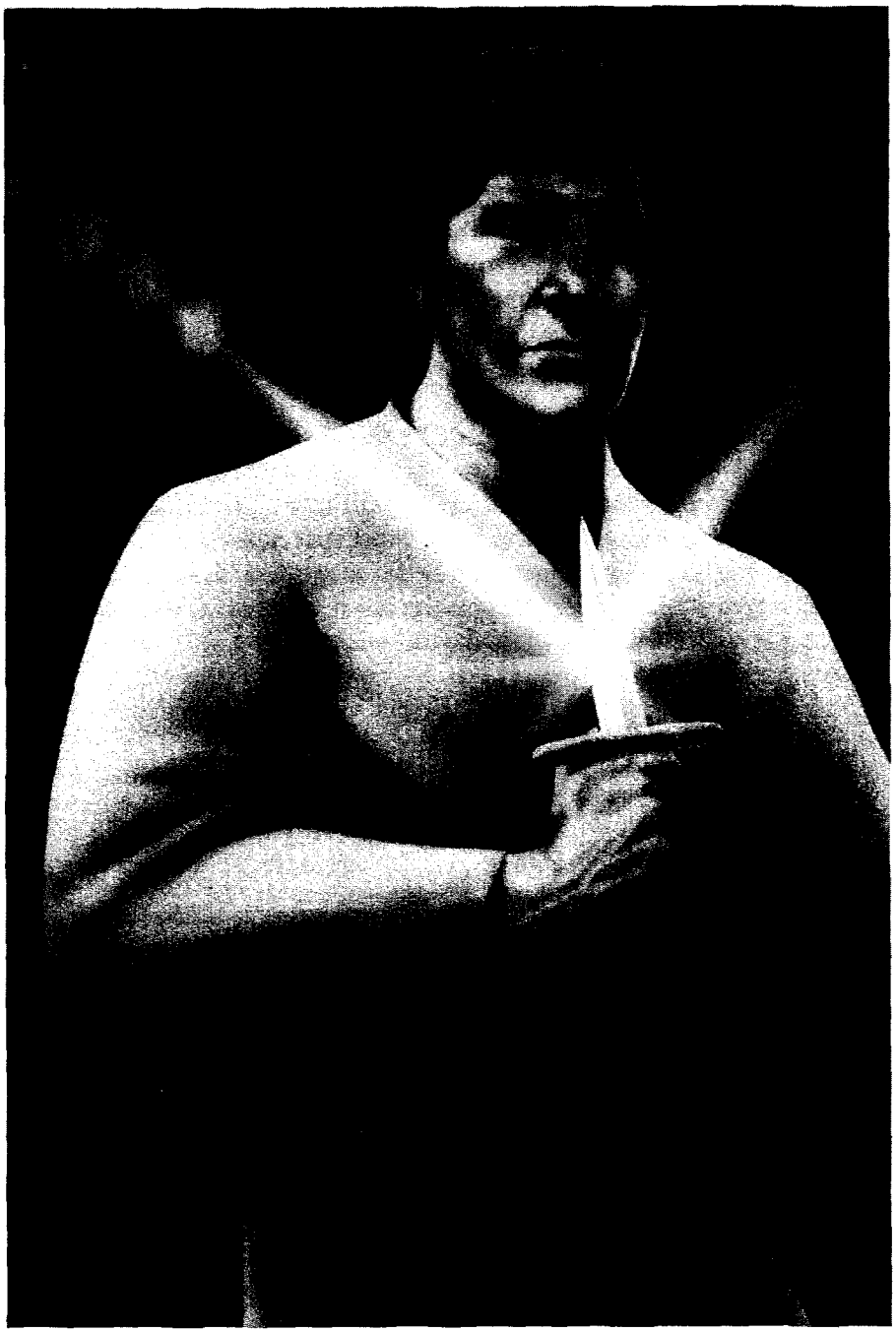
The following exercises will help you to become more aware of this magickal element in your daily life.

EXERCISE 1. Observe those things around you which have the combined qualities of heat and dryness. Compare the heat and dryness of a fire to that of the Sun. Interestingly, the burning core of the Sun is frequently referred to as "plasma" and is spoken of in terms resembling the way water would be described (such as flowing). Steam has more fire than does ordinary water. Ordinary water has more fire in it than does ice. Thus, to a degree, fire and water can coexist. Yet, they are considered to be total opposites, and should be able to cancel each other out. How can they exist together when they should destroy each other? The answer is in the percentage of each. Much water destroys a little fire, and vice versa. But even a small amount of fire changes water and a small amount of water also has some effect on fire. Try to observe fire in its various combinations with the other elements around you. Keep a record of this in your magickal diary. Do this exercise daily for at least one week.

EXERCISE 2. Find a place which is extremely hot such as a desert or dry sauna (*not* a steam bath). If those are not possible, find a place where a roaring fire is going. Such a fire could be in a fireplace or a barbecue pit or grill. Remove all of your clothes (or as much of your clothes as is reasonable) and get as close to the heat source as possible without risking a burn. If you are on the desert, make sure that you have an extra heavy layer of sunscreen on any sensitive parts of the body which are exposed. This is especially true for the genitals and, if you are a woman, the breasts. These areas can become painful and hypersensitive when sunburned. This must be avoided.

Once you are in a situation where it is uncomfortably hot (but not painfully or unbearably so) and your perspiration is freely flowing, do the Relaxation Ritual. This may be difficult due to the heat, but it will test you to see how well you can do this ritual. Then focus on your breathing and feel the heat-laden air going in and out of your lungs.

As before, imagine your entire body is nothing more than an enormous breathing apparatus. Imagine that every part of your body only has the function of breathing and nothing else. *Know* that your skin is a vital part of this system. As you physically breathe in air, imagine that every pore in your body's skin is also breathing in heat and dryness: elemental Fire. Feel the Fire course through your body, cleansing and purifying. Then, as you exhale, feel it leave through



Consecrating the Dagger

your pores, taking with it the body's toxins, pains and sufferings. Repeat the pore breathing until you have mastered it.

Caution: Only do this exercise next to a real fire or in a place like a desert *once*. Do not, under any circumstances, spend longer than 10 minutes doing this exercise in real heat. When doing this type of work it is all too likely that you may lose your sense of time. Have an alarm set to sound after ten minutes or have a friend come and pull you out of the heat. *Immediately* drink one or two large glasses of cool (not cold) water. Get out of or away from the heat. If you have physical problems dealing with heat, consult an M.D. before doing this. This caution is for your health and safety, and neither the author nor the publisher will be responsible for your errors in this exercise.

Remember, the purpose of this exercise is to pore-breathe the magickal element of Fire. It is not to get you burned to a cinder. After you have done this exercise once next to or in a real heat source, you may repeat it by imagining the heat. Do this at different times of the day and at different locations. Try it in the cool of the night and even in a rain. If you start to perspire, you are being successful. Practice this for up to a week initially, then as you will.

EXERCISE 3. Spend a period of up to three minutes, once a day, imagining that *you are the element Fire.* Feel the heat and your ability to transmit that heat. If you have a regular lover, ask him or her if your kisses are "hotter" (more on this later). Feel the dryness and as a result, perhaps, stop your perspiration if you are perspiring. Know what Fire feels like, what Fire is. Practice this exercise for one week.

EXERCISE 4. Now that you have learned to "be fire," the next step is to learn how to consciously control this magickal element. Take a moment and again imagine yourself to be fire. Bring the feelings you had in the last exercise into your awareness. Next, hold your hands 9-12 inches apart with the palms facing each other. Visualize between your hands a bottle, cylinder or small cask. Next, as you exhale, imagine all of the Fire element which is in you going out with your breath and being deposited in the container between your hands. Three to five times should be enough to fill it. If it gets too hot to "hold" between your hands, move your hands farther apart. Once it has been filled, simply observe it for a short space of time. Then, with three breaths, inhale it back into yourself and return to your normal consciousness. Spend about a week with this exercise.

The Test. Here is the simple self-test which will allow you to learn whether or not you have become not just in unison with the magickal element Fire, but also if you are its master. This test is to prove something to you, not to me or anyone else. If you do not pass the test, that is okay. It merely means that you need to do more work on the above exercises. Then you can take the test again. In fact, take the test as often as you wish. Just be sure to always record the results in your magickal diary.

The next time you feel as if you are bursting with an overload of energy, so much that it is hard to concentrate due to the fiery energy within you, try this: Form the container of fire as described in the previous exercise. Once you have done this, visualize a large "black hole" in the air in front of you. Now, "throw" the container of fire into the black hole and then see the hole close so that nothing can return. Do this "black holing" three times. Your excess energy should be gone, but you should have enough energy left to do your necessary tasks. *Never do this black holing with fire more than three times in one day.* Otherwise, you could become so drained that your physical body could be weakened. This could open you up to disease.

The next time you are feeling listless and have a total lack of energy (or for that matter, a lack of desire to do the necessary things in your life), form the fire container, but this time inhale all of the contents of the container. Within a few minutes you should feel energized and revitalized. Try this instead of your morning cup of coffee. If you find that you have too much energy, black hole the excess as already described.

When you have passed both parts of the test to your satisfaction you will know that you are the master of the magickal element Fire. In fact, since this is the last of the four elements, once you pass this test and have passed the other three as well, you will be a master of the elements. To prove this to yourself, here are some suggestions to try:

1. Sit in a room which has no air circulating. Light a candle and place it in the center of the room. Become one with the fire of the candle. Now, move the candle flame by your will, just as you might move your arm. For many people this is surprisingly easy.

2. Become one with the moisture (water) of a cloud. Now add fire to it so that it expands in all directions. The cloud should disappear.

3. On a windy day, find a high spot such as a hill or the top of a tall building. Become one with air until you can almost feel yourself going aloft. Then, start to bring some of the slowing power of Earth into you, and expand it into your environment. The wind should slow or cease in your area. Don't try this for the first time during a hurricane! Try it with a light breeze. Later you might want to try a storm.

You can probably come up with many more experiments to test your mastery of the magickal elements. Notice, however, that I am suggesting rather minor phenomena, not major changes in the environment. This is for two reasons. First, the test needs only to prove to you that you are capable of controlling the elements. Second, causing major changes in the environment is Grey Magick. To affect a large area means that you are interfering with the lives of other people as well as the plans of Mother Nature. You may want a dry day for your picnic and work to end a rain shower. To the farmer awaiting rain it could spell disaster, and ruin the farmer's life. It might also increase the prices for a grocer and even result in some people having to go on welfare to pay for the increased prices of food. A magician must never take his or her actions lightly, especially when they influence or might influence the lives of others.

PART TWO

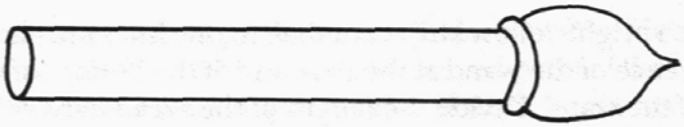
Now we come to the construction of the last of the elemental tools of the magician. It is perhaps the best-known tool of the magician, too. It is the wand. Even stage magicians use wands in their acts and perhaps no other magickal tool has caught the attention of the public more than the wand of the magician.

Curiously, many stage magicians dislike the idea of real magick. In England, they do not even call it "magic," but "conjuring." There a stage magician is called a "conjurer." But even they present a front of real magick. One of the most popular of "magical words" among stage magicians is Hocus Pocus. This is simply a slightly garbled version of the magickal part of the Catholic Mass where the priest holds the sacrament and says in Latin, "Hoc est corpus" (this is the body). Certainly the transformation of a wafer into a body is real magick at its highest.

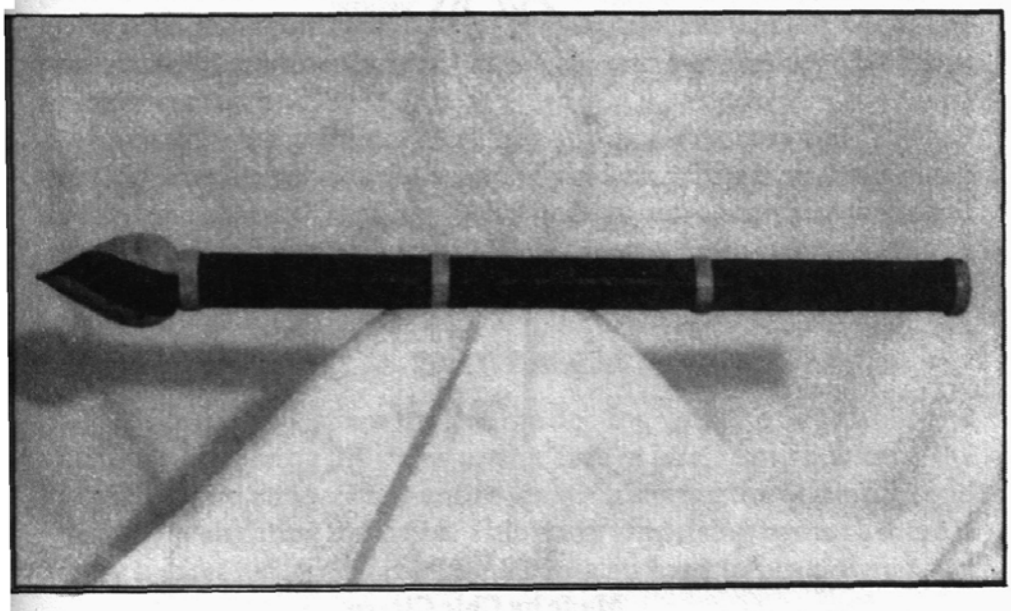
The wand is as closely identified with one who practices magick as Dr. Watson is with Sherlock Holmes. Yet, few people have ever seen a real Ceremonial Magician's Fire Wand. The wand is the tool for controlling or directing two things:

1. The magickal element of Fire.
2. The energy of the magician.

Look at the outline below. It is the outline of the shape of a true magician's wand. Does its outline look familiar? It is quite simply an image of an erect phallus! The energy mentioned above is the psycho-sexual energy which you have been learning to manipulate with the exercises and rituals in the first half of this course. Anyone who denies the psycho-sexual aspect of magick is either not telling the truth, is uninformed, or is not really a magician.

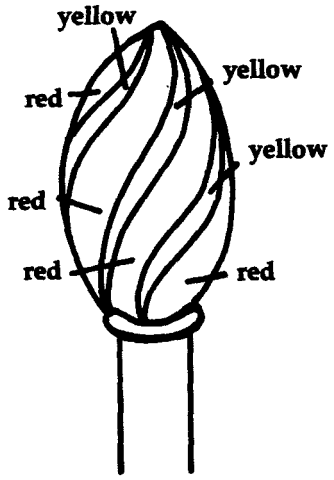


Those who practice magick under the traditions of Paganism, many of whom call themselves Witches, use the dagger as their primary weapon. The name used by many Pagans for this dagger is taken from a Kabalistic book, *The Greater Key of Solomon.* Ceremonial magicians, on the other hand, use a wand as their primary tool. It is not, however, the Fire Wand, but an even superior wand which will be described later in this lesson.



In the meantime, you will need to construct the Fire Wand. Make it out of a dowel. Make it any length and thickness you desire, but remember it must fit on your altar. Some lumber yards or hardware stores may have an end piece for furniture (known generally as a finial) called an "acorn." Attaching this to the end of the wand will yield a perfect shape. Otherwise you can carve a block of balsa wood and attach it to the end of the wand with glue and a dowel pin. If you have access to a lathe, it can be carved out of a thicker dowel. If you use two pieces of wood joined with glue, use two or three extra undercoats and then give it several coats of bright red paint. The multiple coats of paint will help to hold the pieces together. Let this paint dry very well.

Paint a bright yellow stripe one-half to one inch wide around the circumference of the wand at the base and at the bottom of the acorn section of the wand. Divide the length of the wand between the two stripes into three equal sections, and separate those sections with two more stripes. Thus, there should be a total of four yellow stripes and three sections of red paint, plus the top of the acorn (see diagram).



Fire Wand
Made by Chic Cicero

The acorn section should be decorated with elongated yellow "Yuds," the Hebrew letter, as shown below. There should be a total of three Yuds.

Elongated Yud

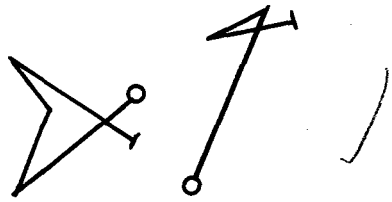
Finally, on the next page you will find a list of the Hebew names and sigils which should be painted on the red parts of the shaft of the wand with bright emerald green paint. If there is not enough room you can also use the red sections on the acorn. When finished, use several coats of a varathane-like product to protect the finish.

Some people insist that there should be a magnetized wire running the length of the wand. This is exceedingly difficult to do as it requires the drilling of a very long hole or splitting the wand and gluing it back together. If you wish to include the wire you might try getting a hollow piece of cane and putting in the wire. Or you could use a light-weight pipe. Then fill the remaining space with a combination of glue and sawdust. The North end of the magnetized wire (it repels the north pole of the compass) should be at the plain end of the wand. The wire should extend only 1/16" at the flat end and through the acorn finial or carved end.

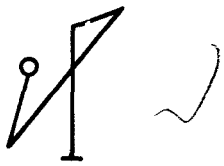
Actually, the wire is not necessary. It represents the "tube of energy" which also goes through the phallus. While it *can* help direct energy, the shape of the Fire Wand itself is more than adequate. For more information on how to construct the wand you can read Wang's *The Secret Temple.*

PART THREE

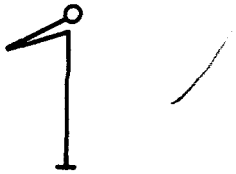
So far we have spent much time dealing with the Sephiroht and very little discussing the paths on the Tree of Life. Many books on the Kabalah spend almost their entire length covering the Sephiroht and ignoring or slighting the paths. This is not surprising because there is a very logical reason for the paths being so hard to pin down.



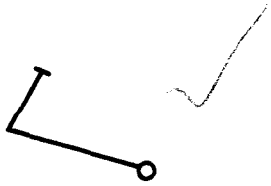
יהוה צבאות
I. YHVH TZABAOTH



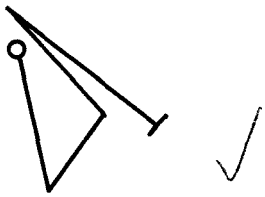
מיכאל
II. MICHAEL



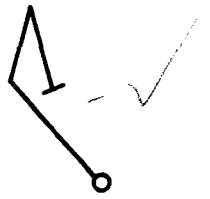
אראל
III. ARAL



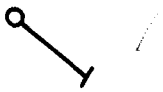
שרף
IV. SERAPH



פישון
V. PISON



דרום
VI. DAROM



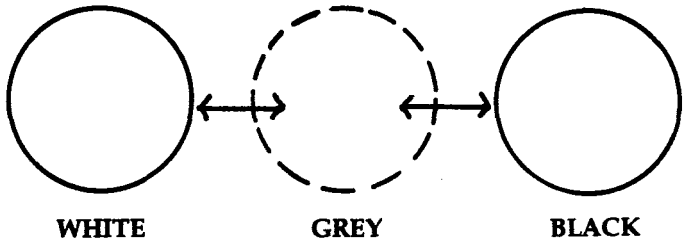
אש
VII. AESCH

VIII. THE MOTTO

The Hebrew and Sigils for the Fire Wand

The Sephiroht, in a sense, are waystations for the energy of Divinity (Ruach El-oh-heem) as it descends toward the Microcosm which is our Universe and our World. As this energy travels through the Tree of Life it changes and evolves (although its inner essence remains constant). By the time it reaches Mahl-koot it is at a level where humanity can deal with it on a day-to-day basis.

Just as the current "punctuated equilibrium" theory of evolution proposes jumps in evolution rather than changes at a steady rate, so too does the energy traversing the Tree of Life change neither slowly nor evenly. In its path from its ultimate pure form to the physical manifestations around us, it changes until it reaches the utmost point of a certain level or quality. Then it goes in a different direction.



In the diagram above you can see how a form of vibrational energy, color, changes from white to black. It can definitely be said that within the circle labeled "white" it looks white, and in the circle labeled "black" it appears black. But what about in between? Where is it pure grey? Where is it light grey? To complicate matters even more, two people seeing the same shade of grey might label it differently.

This is exactly the problem faced when trying to understand and describe the paths on the Tree. The Sephiroht in some Kabalistic literature are called the "vessels." These vessels hold the energy of Divinity until it reaches a maximum in some direction. As an example, the Sephira Gih-boo-rah represents the ultimate manifestation of the strength of the Godhead as typified by the astrological qualities of the planet Mars. Page after page could be spent discussing the Strength of Divinity. But how does one describe the changing energy between Strength and Beauty, between Gih-boo-rah and Tih-fehr-et? It is far more difficult.

It is for this reason that a good Tarot reading can be done using only the Major Arcana of the Tarot. They are associated with the paths

on the Tree and thus demonstrate the changing energies in a person's life. The Minor Arcana are associated with the Sephiroht and are thus more related to static situations. The Minor Arcana adds more details. The Major Arcana gives more information as to the direction of a person's life and the forces in play about that life.

The very fact that the paths represent changing energy patterns make them difficult to describe. Later, through the process known as "Path Working," you will learn for yourself the changing qualities of the paths and how they apply to you. For now, however, we will merely look at some of the important correspondences for the paths on the Tree of Life.

On pages 245, 247 and 249 you will find lists of Kabalistic Correspondences for the paths. There are 22 paths numbered from 11 to 32. The first ten "paths" are actually the ten Sephiroht. This, then, points out a preliminary problem in dealing with the paths: their numerations. As I have said, the paths are traditionally numbered from 11 to 32. However, each path is also associated with a Hebrew letter. Since each Hebrew letter also has an associated number, there are, so far, two numbering schemas for the paths. Notice that the unusual numbering system for the Hebrew letters seems to be a mixture between Roman numerals and the Arabic numerals we commonly use.

Spelled out: Three hundred forty-seven.
Roman numerals: CCCXLVII (three hundreds, plus fifty, minus ten, plus five, plus two).
Hebrew numerals: Shin, Mehm, Zy-in (three hundred plus forty plus seven).
Arabic numerals: 347.

Perhaps, then, Hebrew (or its source) is a basis for the numbers we use today.

Of course, the ancient Hebrews did not have separate symbols for their numbers. Each letter also represented a number. We will discuss more of this in a later lesson.

But for now it is enough to see that the 11th path is also the first of Aleph path. The 22nd path is also the 30th or Lah-med path. The 30th path is also the 200th or Resh path.

Note also that the Major Arcana cards, being associated with the paths, also use their numbers to identify the paths. Thus, the 19th path is also the 8th or Strength path. The 30th path is also the 19th or Sun path. We can come up with some rather unusual looking "equations"

KABALISTIC CORRESPONDENCES

The Paths—Part 1

Path	Hebrew Number & Letter			Meaning	Tarot Number & Name	K.S. Colors
11	1	**Aleph**	א	Ox	0 The Fool	Bright, Pale Yellow
12	2	**Bet**	ב	House	1 The Magician	Yellow
13	3	**Gimmel**	ג	Camel	2 The High Priestess	Blue
14	4	**Dallet**	ד	Door	3 The Empress	Emerald Green
15	5	**Heh**	ה	Window	4 The Emperor	Scarlet Red
16	6	**Vahv**	ו	Nail	5 The Hierophant	Red Orange
17	7	**Zy-in**	ז	Sword	6 The Lovers	Orange
18	8	**Chet**	ח	Fence	7 The Chariot	Amber
19	9	**Teht**	ט	Serpent	8 Strength	Yellow, Greenish
20	10	**Yud**	י	Hand	9 The Hermit	Green, Yellowish
21	20	**Kaph**	כ ך	Palm	10 Wheel of Fortune	Violet
22	30	**Lahmed**	ל	Ox Goad	11 Justice	Emerald Green
23	40	**Mehm**	מ ם	Water	12 The Hanged Man	Deep Blue
24	50	**Nun**	נ ן	Fish	13 Death	Green Blue
25	60	**Sah-mech**	ס	Prop	14 Temperance	Blue
26	70	**Eye-in**	ע	Eye	15 The Devil	Indigo
27	80	**Peh**	פ ף	Mouth	16 The Tower	Scarlet Red
28	90	**Tzah-dee**	צ ץ	Fish Hook	17 The Star	Violet
29	100	**Koph**	ק	Back of Head	18 The Moon	Crimson (Ultra-Violet)
30	200	**Resh**	ר	Head	19 The Sun	Orange
31	300	**Shin**	ש	Tooth	20 Judgement	Glowing Orange Scarlet
32	400	**Tahv**	ת	Cross	21 The Universe	Indigo

Note: When five of the letters occur at the end of a word they have a different appearance and value. Final Kaph ך=500; Final Mehim ם=600; Final Nun ן=700; Final Peh ף=800; and Final Tzah-dee ץ=900. But this is not important for our purposes here.

which, if you know the secret, make perfect sense. Otherwise they are undecipherable:

Path #		*Hebrew*		*Tarot #*
17	=	7	=	6
23	=	40	=	12
32	=	400	=	21

I mention this multiple numeration system here not because it is vital to this course (although we will be making good use of it later), but because so many advanced books throw numbers around left and right, and a beginner could quite easily get lost. Remember, one of the goals of this course is to allow you to read any kabalistic work, and, if it is logical and based on tradition, understand it.

The first column of Correspondences (page 245) is the path number. This followed by the number of the Hebrew letter, the Hebrew letter's name, and the way it appears. This is followed by a translation of the meaning of each of the Hebrew letters. Where I have spelled out the name of the letter, I have done so in a way that you can see how it is pronounced. As an example of this, Zy-in, meaning sword, is frequently spelled "Zain." This leads to people pronouncing it "Zane," which is incorrect. The next column has the number and names of the Major Arcana cards of the Tarot.

In the final column on the first page of Correspondences are the King Scale (K.S.) colors for the paths on the Tree of Life. As you should remember, there are four scales of colors associated with the four Kabalistic Worlds. They are identified with names of the face cards of the Tarot: Princess, Prince, Queen and King. The Sephiroht are, for our purposes, colored according to the Queen Scale. The Paths follow the King Scale colorings. This keeps the inherent sexual balance within the Tree. It also points to the moving energy (archetypal male) of the paths and the contained energy (archetypal female) of the Sephiroht. When a Tree is colored according to this combined system it is called the "Minitum Mundum" or Little World. It will be an important focus of our later work, so you should consider doing one in a very large size. When so done it is referred to as "The Temple Diagram."

Although not vital to the purposes of our course, it would certainly benefit you to color in Trees of Life in each of the color scales. A complete list of these can be found in Regardie's *The Golden Dawn* or

KABALISTIC CORRESPONDENCES

The Paths—Part 2

Path	Astrology	Animal	Plant
11	Air	Eagle	Aspen
12	Mercury	Swallow, Ibis, Ape	Vervain
13	Luna	Dog	Almond, Mugwort
14	Venus	Sparrow, Dove, Swan	Myrtle, Rose, Clover
15	Aries	Ram, Owl	Tiger lily, Geranium
16	Taurus	Bull	Mallow
17	Gemini	Magpie	Orchid
18	Cancer	Crab, Turtle	Lotus
19	Leo	Lion	Sunflower
20	Virgo	Virgin, Hermit, Anchorite	Snowprop, Lily, Narcissus
21	Jupiter	Eagle	Hyssop, Oak, Poplar
22	Libra	Elephant	Aloe
23	Water	Eagle, Snake, Scorpion	Lotus
24	Scorpio	Scorpion, Beetle	Cactus
25	Sagittarius	Centaur, Horse	Rush
26	Capricorn	Goat, Ass	Hemp, Orchis Root, Thistle
27	Mars	Horse, Bear, Wolf	Absinthe, Rue
28	Aquarius	Man, Eagle	Cocoanut
29	Pisces	Fish, Dolphin	Unicellular Organisms
30	Sun	Lion, Sparrowhawk	Sunflower, Laurel, Heliotrope
31	Fire	Lion	Red Poppy, Hibiscus
32	Saturn	Crocodile	Ash, Yew, Cypress

Crowley's 777.

The second page of Correspondences (p. 247) for the paths begins again with a listing of the path numbers. This is followed by Astrological listings of the planets and the constellation signs plus Air, Water and Fire, the three primary elements according to the *Sepher Yetzirah.* The next column consists of various animals, both real and imaginary, associated with the plants. An Anchorite was an early Christian Hermit. The other animal names should be clear. Their importance to you will become obvious in a later lesson. So, too, will the next column of Magickal plants. Note that associated with the 29th path are unicellular organisms, which are not animals, but plants.

The third page of path correspondences (p. 249) begins again with the path numbers. The next two columns which associate Stones and Scents or Perfumes with the paths should be clear. The final column lists the Magickal Tools or Weapons. Going from top to bottom we find that the Girdle is listed as a Magickal tool. This is not a device made to hold in a too-large stomach. Rather, it is an ornament which surrounds the waist and which is associated with Venus. It can be used for blindfolding and for fascination rituals. The Horns are frequently worn in Pagan ceremonies to represent the power of the masculine aspect of the deity. Thus, it shows outgoing, archetypal masculine power. The Burin is a tool like an ice pick and is used to carve talismans from wax as well as having other carving duties.

The Preparations are exactly that. The time you put into preparation for a magickal ritual and the time you put in studying to become a practitioner of the magickal arts, is in itself a magickal technique. A tripod was traditionally used to support the incense burner. A furnace is here used in alchemical sense. It means a place of work.

The Disciplines are those which you must go through to be able to do magick. The Cross of Equilibrium or Solar Cross is a symbol of your balancing of nature. The Obligation is the vow you take when you are initiated or in your personal dedication.

The idea of pain being a magickal tool may surprise you, but it is true. I am not talking here about flagellation or other forms of bodily abuse, although some people involve this type of pain in their magickal work. The pain here is more psychological in nature. There will come a time when you will have to decide if the magickal path is correct for you. If you choose the magickal life you will find that huge vistas of non-physical experience will be opened to you along with the

KABALISTIC CORRESPONDENCES

The Paths—Part 3

Path	Stones	Scents	Tools
11	Topaz, Chalcedony	Galbanum	Dagger, Fan
12	Opal, Agate	Mastic, White Sandal, Mace, Storax	Wand or Caduceus
13	Moonstone, Pearl, Crystal	Camphor, Aloes	Bow & Arrow
14	Emerald, Turqoise	Sandalwood, Myrtle	Girdle
15	Ruby	Dragon's Blood	Horns, Burin
16	Topaz	Storax	Preparations
17	Alexandrite, Tourmaline	Wormwood	Tripod
18	Amber	Onycha	Furnace
19	Cat's Eye	Olibanum	Disciplines
20	Peridot	Narcissus	Lamp & Wand, Bread
21	Amethyst, Lapis Lazuli	Saffron	Sceptre
22	Emerald	Galbanum	Cross of Equilibrium
23	Beryl, Aquamarine	Onycha	Cup & Cross, Wine
24	Snakestone	Benzoin	Obligation, Pain
25	Jacinth	Lignum Aloes	Arrow
26	Black Diamond	Musk, Civet	The Secret Force, The Lamp
27	Ruby	Pepper, Dragon's Blood	The Sword
28	Artificial Glass	Galbanum	Censer, Aspergillus
29	Pearl	Ambergris	Magick Mirror
30	Crysoleth	Olibanum, Cinnamon	Bow & Arrow
31	Fire Opal	Olibanum	Wand or Lamp
32	Onyx	Assafoetida, Sulphur	Sickle

love of Divinity showering upon your head. But most people in this world, no matter their professed spiritual beliefs, are die-hard materialists at heart. They cannot keep up with you because they will either fear to do so or refuse to do so. As a result, you may find yourself drifting away from some friends and loved ones. This can be very painful. But those who follow spiritual, magickal paths must go their own way. Choose this path and you may know pain and loss, but the rewards will far exceed the costs. Why else would so many people strive to become magicians? At this point, spend a few moments studying the meaning of the Hanged Man before continuing with this lesson.

The Secret Force is what is commonly known as Kundalini or Ruach or Chi. An Aspergillis is the device used to sprinkle sanctified water. For deeper information on these Magickal Tools, read Crowley's *777* and/or his *Book 4 Part II.*

At this time it is not necessary to memorize these correspondences, but you should become familiar with them. In some instances there are several associations in one category for each path. It would also be a good idea to make up several filled-in Trees of Life, including the correspondences with the ten Sephiroht given in an earlier lesson.

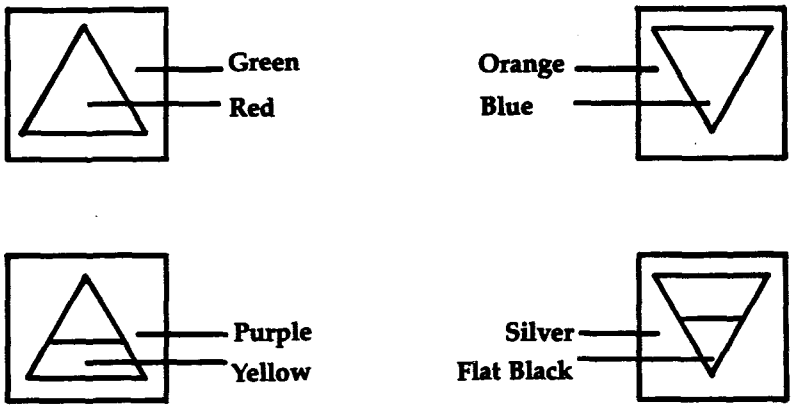
PART FOUR

Remember that magick is both an art and *science.* In this part we are going to be studying the basic preparation for *all* grey magick rituals. So, in a sense, this is the equivalent of a scientist preparing to perform an experiment. As you will see, it employs aspects of the Supreme Pentagram Ritual learned in the last lesson.

Let me repeat, what you are learning here will be used in all of the grey magick rituals which are to follow.

First, however, you need to make five items. For this, get four pieces of poster board at least 8½ x 11 inches. A bigger size would be better. Paint one bright green, another bright orange, another bright purple and the last bright silver. Once these have dried, paint a large bright red triangle on the green board and a bright blue triangle on the orange board. On the purple board paint a bright yellow triangle with a line across it parallel to the base line of the triangle. Paint a similar figure on the silver board with *flat* (not glossy) black paint (see the diagrams on page 251).

These are going to be your four elemental tablets. Once dry they



should be framed and hung in your temple. The one with the red Fire triangle should be in the South. The one with the blue Water triangle should be in the West. The one with the yellow Air symbol should be in the East. The card with the black Earth symbol should be in the North. Unless otherwise noted, have these on the walls in all future rituals, including your daily rituals.

The last of the five items you will need to make is the Tablet of Union. This comes from the magickal system known as Enochian (Ee-noh-kee-yan). This system was discovered by Dr. John Dee (astrologer to Queen Elizabeth I) and his assistant, the mysterious, roguish Edward Kelly. Kelly, who always wore a hat pulled over his head to hide the fact that his ears had been cut off in punishment for a crime, functioned as Dee's seer in a series of magickal experiments in 1581. The result of those experiments is the much talked about and little understood system known as Enochian.

I do not claim to be anything close to an expert in this particular system, but I do know that certain rituals which incorporate Enochian symbolism and techniques are very powerful. There seems to be a magickal quality to the very sounds of the mysterious words.

The Tablet of Union represents the fact that your altar functions as the place where the four magickal elements meet, come together, are united. To make it you simply get a heavy piece of paper or cardboard and make a rectangle four units tall by five units wide. I do not specify the size of the units because you need to make it to fit in the center of the altar. Outline the spacings so the card is filled by 20 boxes: five across and four up and down. This should be done with

very dark, black ink. The paper should be white. Fill in the card as below:

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

The letters, like the lines, should be as dark as possible. EXARP is the Enochian or Angelic name for the Spirit of Air. HCOMA is the one for the Spirit of Water. NANTA is the name of the Spirit of Earth, which leaves BITOM as the name for the Spirit of Fire. If you can, have the Tablet of Union laminated with a plastic coating or put it in a small frame.

Set up your altar with the Tablet of Union in the center so when you are behind the altar (west of the altar facing east) you can read the Tablet. On each side of the Tablet should be one of the elemental tools you have made. To the east place the Air Dagger. To the south place the Fire Wand. To the west place the Water Cup, and to the north place the Earth Pentacle. There should be water in the Cup.

You will also need another dagger with which to do the LBRP. Candles to light the area are also nice, along with some incense burning. These items can be placed on tables around your area or on the floor. Be sure they will harm nothing nor start a fire. Prepare yourself for this ritual as described for the LBRP, and begin...

THE WATCHTOWER RITUAL

STEP ONE. If you have a bell, sound it 10 times thusly:

/// //// ///

Each mark (/) represents a striking of the bell so that in this case you have a 3-4-3 pattern. If you do not have a bell, sound the pattern by striking the top of the altar with the end of the handle of the dagger you are going to use for the LBRP. Then, in a loud, imperious tone, say:

HEKAS, HEKAS ESTE BEBELOI!

This is pronounced "hay-kahs, hay-kahs, ehs-tee bee-beh-loy!" It is a traditional way of announcing that a ritual is about to begin and those (both physical and non-physical) not entitled to witness it should leave the area.

STEP TWO. Sound the bell (or knock) once. Then do the LBRP.

STEP THREE. Sound the bell (or knock) two times. Then do the BRH.

THE OPENING BY WATCHTOWER

STEP FOUR. Sound the bell (knock) nine times: /// /// ///

STEP FIVE. Always walking clockwise, go to the south of the altar. Take the Fire Wand and wave it three times, once each to the left, right, then center while facing the south and the elemental sigil there. Now hold the wand with the point up over your head and slowly walk once around the room in a clockwise direction, saying:

And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of Fire.

By this time you should be back at the South. Facing in that direction, trace a large circle, clockwise in the air. Visualize it golden. In this circle draw a bright blue invoking pentagram of fire as described in the last lesson. Form the sign for Leo (the Fire Kerub) in the center. Now point to the center with the wand and say:

OIP TEAA PEDOCE

which is pronounced "Oh-ee-pay Teh-ah-ah Peh-doh-kay." The words are three holy names for Fire in Enochian. Now hold the wand up in the air and say:

In the names and letters of the Great Southern Quadrangle, I invoke ye, ye angels of the Watchtower of the South.

Now spend a few moments visualizing and feeling the pure elemental Fire-filled energy from this side of your circle. Replace the Wand on the altar.

STEP SIX. Move to the West and take the Water Cup from the altar. Face the west and sprinkle some of the water with your fingers to the left, right and middle of the Elemental symbol which is there. Hold the Cup on high and circumambulate once in a clockwise direction, saying:

So therefore first, the priest who governeth the works of Fire must sprinkle with the lustral water of the loud resounding sea.

Now that you are back facing west, use the Cup to trace a large golden circle in the air and inside of it draw an electric blue invoking Water Pentagram. In the center of this draw the Eagle Kerub. Point to the center, saying:

MPH ARSEL GAIOL

These Holy Enochian Names ruling Water are pronounced "Ehm-pay-hay ahr-sell gah-ee-ohl." Then, holding the Cup high in the air, say:

In the names and letters of the Great Western Quadrangle, I invoke ye, ye angels of the Watchtower of the West.

Now spend a few moments visualizing and feeling the pure elemental Watery energy from this side of your magickal circle. Replace the Cup on the altar.

STEP SEVEN. Walk clockwise to the east of the altar, take up the Air Dagger and turn outward to where your elemental sigil is placed. Shake the Dagger three times, once to the left, right and center of the elemental sign. Hold the Dagger on high and walk around the altar once, saying:

Such a Fire existeth, extending through the rushing of Air. Or even a Fire formless, whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud.

By this time you should be back at the east. Facing east, use the Dagger to trace a large golden circle. Inside the circle draw a bright blue Invoking Pentagram of Air. In the space in the center of the Pentagram draw the sign of Aquarius, representing the Air Kerub. With the Dagger point to the center and say:

ORO IBAH AOZPI

which is pronounced "Oh-row ee-bah-hah ah-oh-zohd-pee." Now hold the Dagger on high with its point up and say:

In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye angels of the Watchtower of the East.

Now spend a few moments appreciating the power of pure elemental Air coming from this direction. Return the Dagger to its place.

STEP EIGHT. Walk clockwise to the north of the altar. Take the pentacle and, facing north, shake the pentacle three times, once left, right and center, toward the Earth symbol outside the Magickal Circle. Remember to hold it by the black section. Now hold the pentacle on high and say as you circumambulate once:

Stoop not down into that darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding: A black ever-rolling abyss, ever espousing a body unluminous, formless and void.

On returning to the north use the Pentacle to make a golden circle as before, only place inside it a bright blue Invoking Pentagram of Earth. Inside of that place the image of the Earth Kerub which is the Astrological sign of Taurus. Point to the center with the Pentacle and say:

EMOR DIAL HECTEGA

Pronounced "Ee-mohr dee-ahl hec-tey-gah." Again hold the Pentacle on high and say:

In the names and letters of the Great Northern Quadrangle, I invoke ye, ye angels of the Watchtower of the North.

Now spend a few moments sensing the great Earthly power which comes from this direction. Replace the Pentacle. Move in a clockwise direction to the West and face east from behind the altar.

STEP NINE. Over the altar and the Tablet of Union, make the sign known as the "Rending of the Veil." This is done by making the sign of the Enterer (left foot forward as hands thrust out), but do it with the palms together. Then separate your hands as if you were parting some

curtains (or rending a veil). Say:

OL SONUF VAORSAGI GOHO IADA BALTA.
ELEXARPEH COMANANU TABITOM.
ZODAKARA EKA ZODAKARE OD ZODAMERANU.
ODO KIKLE QAA PIAP PIAMOEL OD VAOAN.

This means "I reign over you, says the God of Justice. (*Three Magickal Names* who rule over the Tablet of Union.) Move, therefore, move and appear. Open the mysteries of creation: balance, righteousness and truth." It is pronounced in this manner: "Oh-ell soh-noof vay-oh-air-sah-jee goh-hoh ee-ah-dah bahl-tah **El-ex-ar-pay-hay Co-mah-nah-noo Tah-bee-toh-ehm.** Zohd-ah-kah-rah eh-kah zohd-ah-kah-ray oh-dah zohd-ah-mehr-ah-noo oh-doh kee-klay kah-ah pee-ah-pay pee-ah-moh-ehl oh-dah vay-oh-ah-noo." The boldfaced words of power should be vibrated in the usual manner.

STEP TEN. Now say:

I invoke ye, ye angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe. Be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the light divine.

Now spend a few moments trying to sense and balance the four Magickal Elements here at the center of your circle.

STEP ELEVEN. Now move to the northeast corner, facing outward, and say:

The visible Sun is the dispenser of light to the Earth. Let me therefore form a vortex in this chamber that the invisible Sun of the spirit may shine therein from above.

STEP TWELVE. Now circumambulate three times around your circle. Each time you pass the east make the sign of the Enterer in the direction you are going. That is, you don't point to the east to give the sign, you do it straight ahead of you. As you move around, visualize and feel the building up of a powerful vortex of energy. (Some people like to do this quickly, others like to form these circles of power

slowly. Try both and see which is more effecftive for you.) After you make the third pass of the east, go to the west of the altar and face east.

STEP THIRTEEN. Give the sign of the Enterer and say:

Holy art Thou, Lord of the universe.

Give the sign of the Enterer again and say:

Holy art Thou, whom nature hath not formed.

Give the sign of the Enterer once again and say:

Holy art Thou, the vast and mighty One.
Lord of the light and of the darkness.

Now give the sign of Silence (stamp left foot as you bring your left forefinger to your lips as if telling someone to hush.

STEP FOURTEEN. Do your Grey Magick.

STEP FIFTEEN. When you have finished your magickal work, say:

Unto thee, sole wise, sole eternal and sole merciful One, be the praise and glory forever, who has permitted me who now standeth humbly before Thee to enter this far into the sanctuary of the mysteries. Not unto me but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the holy ones.

THE CLOSING BY WATCHTOWER

STEP SIXTEEN. Now circumambulate three times *counterclockwise,* giving the sign of the Enterer in the direction you are going as you pass the East. As you do this reverse circumambulation, feel the energy you have gathered dissipate.

STEP SEVENTEEN. Do the LBRP.

STEP EIGHTEEN. Do the BRH.

STEP NINETEEN. Say:

I now release any spirits that may have been imprisoned by this ceremony. Depart in peace to your abodes and habitations, and go with the blessings of

YEH-HAH-SHU-AH YEH-HOH-VAH-SHA

Vibrate the above two names.

STEP TWENTY. Ring bell (knock) ten times: /// //// ///. Say:

I now declare this temple duly closed.

Knock (do not ring bell) once.

The ritual is over.

Now, before you tear these pages into little bits and decide to abandon Magick forever because it is so complicated, stop for just a second and notice that this time I have not included a summary. This is because for this ritual you should make up your own summaries. Instead of using regular-sized paper, I used 4x5 index cards. I was able to fit the entire ritual on both sides of three cards. It looks much longer than it really is because of all the added instructions I have given you here. In practice, it takes little more than ten minutes if the LBRP and BRH are memorized.

When you are making up your summaries or cards, be sure to go over how the invoking pentagrams are made. This was described in the last lesson. The Watchtower Ritual is a potent preparation for any Magickal ritual.

Some of you may be familiar with the version published by Israel Regardie in his book, *Ceremonial Magick.* I must warn you, however, that that book is filled with many errors. This can be verified by checking what is printed in that book against both Regardie's *The Golden Dawn* and Laycock's *Complete Enochian Dictionary.* For those of you looking for a good introduction to the Golden Dawn version of Enochian Magick I suggest Gerald Schueler's book, *Enochian Magic.*

As long as you stay with the Enochian material as presented in this course, you will be able to use it safely and effectively. The material, as presented here, has been tested and practiced for almost 100 years. If you investigate this form of magick further, *I urge extreme caution.* Some people claim that the reason Aleister Crowley was

unsuccessful in his lifetime was because of errors he may have made when doing the "Enochian Calls" form of this magickal system. In any event, the main thrust of this course is toward the Kabalah and not Enochiana.

At this point in your studies it would be a good idea to practice this ritual at least once a week. Notice that I said, practice this ritual, not perform it. Separate it into sections and go over each section several times until you are very familiar with it. It would be best if you could memorize this ritual as it will be a major focus of all the practical or grey magick work which is to follow.

At this point, however, it is not necessary to perform it and work with it over and over as you (should) have been doing with the LBRP, the BRH, the Middle Pillar, the Circulation of the Body of Light, and the Tarot Contemplation Ritual. This is because two other things are needed.

First, the instruments or tools need the appropriate preparation. In a sense, they need to be initiated or dedicated to magickal service. Second, a final, ultimate magickal tool is needed. This ultimate tool must have some sort of universality in its nature so that it can virtually be used for any purpose as opposed to the elemental tools which represent certain singular qualitites. It is with this ultimate tool that the four elemental weapons will be energized, charged and consecrated to their sacred, magickal tasks. More on this tool in a moment.

Meanwhile, it would be a good idea to spend some time thinking about how the Watchtower Ritual could be done with a group. The exact division of parts must be determined by the number of people who will be working with you. If you have at least four people in your group, each person can represent one of the elements throughout the Ceremony. If there are five people, four can represent the elements and the fifth can do the other sections of the ritual which are not totally related to one of the elements; that one person should sit in the East when not actively involved in the Ceremony. This person can be the leader of the group (at least during the Ceremony), and should not take part in the circumambulations. This person represents spiritual wisdom and Light. Light rises, like the sun, from the East, so this person (representing Light) sits while the others circumambulate. As they pass, they salute with the sign of the Enterer *in the direction they are going*, not to the person. The respect is toward the philosophy and the sacred, secret science of Light, not to a person.

PART FIVE

There is virtually no way to make a single tool which can work with the four elemental forces. Water would counteract the energies of elemental Fire, just as Air and Earth are also antithetical to each other. Therefore, to make a truly universal tool, another basis is needed.

A possible thought would be to make a tool based on the Tarot cards. The problem with this is that it would require a minimum of 22 and possibly 26 (22 Major Arcana plus one for each suit) or more sections. Such a tool would be either too large to be practical or have symbols or sections too small to be useful.

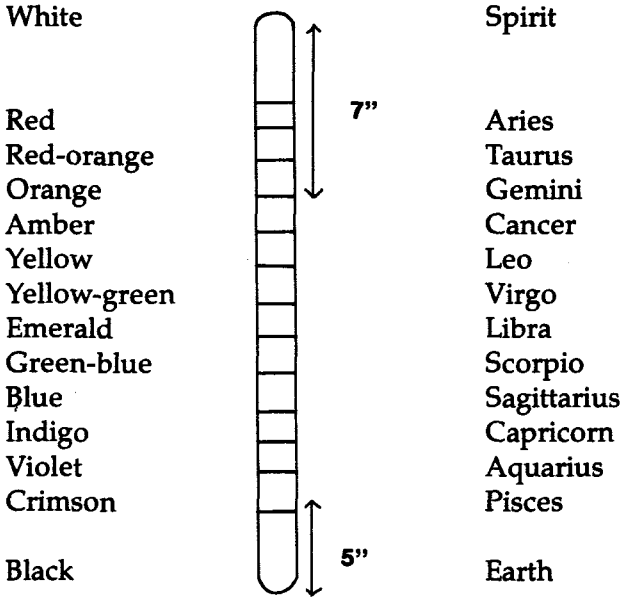
The solution to this problem is to use astrological symbolism. This brings our symbols down to 12, one for each of the signs of the zodiac. To this we add two more for practical purposes as you will see. The Golden Dawn associated this with Egyptian symbolism for the design of a fairly difficult-to-construct Lotus Wand. By removing only the Egyptian aspect, the lotus flower, we are left with our main tool for the performance of practical or Grey Magick: the Rainbow Wand.

CONSTRUCTION OF THE RAINBOW WAND

1. Start with a piece of dowel 3/8"-3/4" in diameter. Judge the best diameter by holding various dowels and sensing which size "feels" best in your right hand (even if you are left-handed). Cut your chosen dowel to 36¼" in length. With sandpaper, round the ends so that the final length is exactly 36 inches. Now lightly sand the rest of your future wand to take off any surface dirt or uneven surfaces. Give the entire wand a white undercoat. Following the directions on your paints, wait the appropriate length of time, then give it a second white undercoat.

2. Measure seven inches from one of the ends. At this point make a dark but narrow black line around the wand. Two inches further from this line (9" from the end), make another black line. Continue making thin black lines until you have drawn a total of 13 lines. The image of your wand at this point is that you have at one end a space of seven inches, at the other end a space of slightly under five inches, and between these two areas twelve spaces of two inches each. A simple way to get straight lines around your wand is by taking a small card, wrapping it around the circumference of the wand at the appropriate area, and using the edge of the card for a guide.

3. Paint the seven inches the brightest white you can find. Paint the five-inch space the darkest black you can find. Paint the rest of the wand as illustrated below:



4. Finish by coating the colors with a protective coat such as varathane. In fact, give it several coats of the clear protective. Also, try to find the brightest colors possible for painting this wand. Each color should positively glow.

PRELIMINARY PREPARATION OF THE RAINBOW WAND

1. When doing your daily ritual practice, hold the Rainbow Wand by the white section while doing the Middle Pillar Ritual and the Circulation of the Body of Light.

2. At this point, *always hold the Rainbow Wand vertically. The white end should be up; the black end should be down.*

3. Upon completion of this practice, wrap the Rainbow Wand in white silk or cotton. Do not use wool or synthetics. Place the wand in a safe place where no one else will touch it.

4. It would also be a good idea to sleep with the Rainbow Wand in your bed next to you. Make sure that the white end of the wand is toward your head.

5. It is in these ways that the wand slowly absorbs the energy you have been controlling and becomes a magickal part of you. Similarly, you become a magickal part of it. Magickally, it more than represents you, it *is* your magickal counterpart.

The symbolism of the Rainbow Wand is both obvious and deep. First, we can see that white, the color used to represent the element of Spirit, also undercoats the entire wand. It is the basis for everything, even the darkness at the other end of the wand. If there was no light, how could you tell when it was dark?

Second, notice that the color spectrum, the rainbow, only occupies the center part of the wand. In a similar manner, the Wand, as a representation of our magickal power, takes us beyond the physical realms represented by the visible spectrum.

Third, the number of black lines is 13, the number of unity according to Gematria. As such, it also represents a link to the unitary Divinity, to God.

Once you have spent at least one month working with your Rainbow Wand as described above, you will be ready to consecrate it to magickal purposes. Be sure you work with it for at least one month before doing the following consecration.

THE CONSECRATION OF THE RAINBOW WAND

STEP ONE. Do the Watchtower Ritual up to Step Fourteen. Your Rainbow Wand should be resting on the altar with the other tools. Its white end should be facing the East.

Imagine that you are standing on the face of a clock. Twelve faces east, 3 faces south, 6 faces west and 9 faces north. Facing east, take the Rainbow Wand by the red band in your left hand. Since this belongs to Aries, a Fire sign, take the tool of Fire, the Fire Wand, in your right hand. Hold both above you and say:

The heaven is above and the Earth is beneath. Between the light and the dark do vibrate the colors of life. I supplicate the powers and forces governing the nature, place and authority of the sign *ARIES*, by the majesty of the divine name YUD HEH VAHV HE, with which, in Earth life and

CHART FOR RAINBOW WAND CONSECRATION

	Color	Tool	Sign	YHVH	Letter	Tribe	Angel
1	Red	Wand	Aries	YHVH	Heh	Gad	Melchidael
2	Red-orange	Pentacle	Taurus	YHHV	Vahv	Ephraim	Asmodel
3	Orange	Dagger	Gemini	YVHH	Zy-in	Manasseh	Ambriel
4	Amber	Cup	Cancer	HVHY	Chet	Issachar	Muriel
5	Yellow	Wand	Leo	HVYH	Teht	Judah	Verchiel
6	Yellow-green	Pentacle	Virgo	HHVY	Yud	Napthali	Hamaliel
7	Emerald	Dagger	Libra	VHYH	Lah-med	Asshur	Zuriel
8	Green-blue	Cup	Scorpio	VHHY	Noon	Dan	Barchiel
9	Blue	Wand	Sagittarius	VYHH	Sah-mech	Benjamin	Advachiel
10	Indigo	Pentacle	Capricorn	HYHV	Eye-in	Zebulun	Hanael
11	Violet	Dagger	Aquarius	HYVH	Tzah-dee	Reuben	Cambriel
12	Crimson	Cup	Pisces	HHYV	Koph	Simeon	Amnitziel

Notes to the Chart for Rainbow Wand Consecration

a. The number refers to the order in which the invocations are performed.

b. The color refers to the band of color on the Rainbow Wand which you hold while doing each invocation.

c. Tool indicates the elemental tool in the right hand for each invocation.

d. YHVH shows the permutations of the holy Tetragrammaton. The source of these permutations is the *Sepher Yetzirah,* and they are directly related to the astrological signs. Each "Y" is pronounced Yud; each "H" is pronounced Heh; each "V" is pronounced Vahv.

e. The names of the Hebrew tribes and the appropriate angel are fairly clear. Remember, "Ch" sounds like the German "ach."

f. It will probably be easiest to make up 12 cards, each with the appropriate words filled in, for doing the 12 invocations so far in this ritual.

g. Remember to turn one number on the "clock" for each invocation.

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language, I ascribe the letter *HEH* to which is alloted the symbolic tribe of *GAD* and over which is the angel *MELCHIDAEL,* to bestow this present day and hour, and confirm their mystic and potent influence upon the *RED* band of this Rainbow Wand, which I hereby dedicate to purity and to occult work. May my grasp upon it strengthen me in the work of the nature and attributes of *ARIES.*

STEP THREE. Now, visualize the forces of the nature of Aries descending from all around you onto the Rainbow Wand. When you sense this has occurred, or after three minutes, replace the Fire Wand on the altar (Consult any basic book on astrology for more on the qualities of the signs).

STEP FOUR. Move your left hand down to the next stripe of color on the Rainbow Wand. It is red-orange. Turn to face the direction of the number one on the face of the imaginary clock upon which you

stand. Take the appropriate elemental weapon according to the list on page 263. Now repeat the invocation from Step Two. However, change the capitalized words for the appropriate words from the list on page 263.

STEP FIVE. Once you have completed the 12 invocations to the powers associated with the signs of the zodiac, you should again be facing east. Place the Rainbow Wand on the altar with the white end pointing toward the East. Raise your hands and say:

Oh great Goddess of the forces of nature, great one who has been known by a thousand-thousand names since before remembered time, let thy influence descend and consecrate this Rainbow Wand which I dedicate to thee for the performance of the works of the Magick of Light.

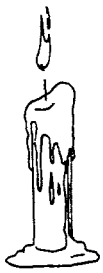
STEP SIX. Wrap your charged and consecrated Rainbow Wand in the silk or cotton cloth which you have for this purpose. From this moment on do not allow anyone else to touch it. Do not unwrap it except when you are going to need it for magickal purposes. Should someone else handle it, it would be a good idea to re-do this entire ritual.

STEP SEVEN. Now close this ritual by doing the Closing by Watchtower, Steps Fifteen through Twenty of the Watchtower Ritual.

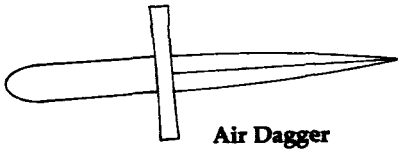
Your Rainbow Wand is now ready for magickal usage.

Take a while and make sure that you have the time to do the above ritual correctly. Do not rush it. Also, do not go on to the next section until you have prepared your Rainbow Wand as above, for the next part of the lesson uses the consecrated and empowered Rainbow Wand to charge and consecrate your magickal tools.

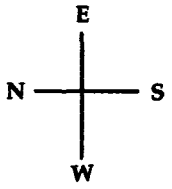
On page 266 you will find a diagram of the altar layout for the Consecration of the Rainbow Wand Ritual. You will usually have the elemental tools or weapons placed in the same positions for all magickal rituals. The Dagger should be to the East; the Wand to the South, the Cup to the West; the Pentacle to the North. Candles should preferably be in the color of their quadrant (yellow to the East, red to the South, blue to the West and black, brown or green to the North), or else white.

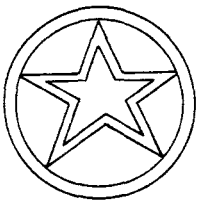


Candle



Air Dagger

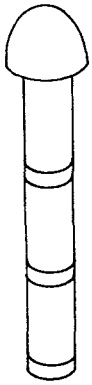




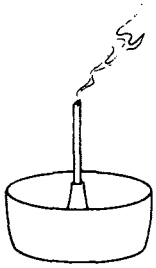
Pentacle

E	X	A	R	P
N	C	O	M	A
N	A	N	T	A
B	I	T	O	M

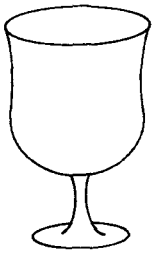
Tablet of Union



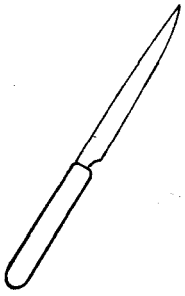
Fire Wand



Incense and Holder



Water Cup



Dagger for LBRP

Altar Layout for Consecration of Rainbow Wand and other Magickal Operations

PART SIX

I strongly suggest that the following rituals of consecration *not* be performed on the same night. Rather, do them on four consecutive nights or one a night on two consecutive weekends. At this point there is no real rush to complete these consecrations, as the next lesson will be centered around mental magick and will not require the tools. However, your tools really will need to be completed and consecrated before the eighth lesson in this course. All four of these rituals should only be performed during the waxing of the Moon.

CONSECRATION RITUAL FOR THE PENTACLE

STEP ONE. Do the Watchtower Ritual up to Step Fourteen.

STEP TWO. Face North and hold your Pentacle in the left hand by the black section. Always remember to move and pivot *clockwise* within your "temple" unless told otherwise. In your right hand hold the consecrated Rainbow Wand by the red-orange stripe, the stripe associated with Taurus representing elemental Earth. The Pentacle should be held horizontally. As you vibrate each magickal word, title or name, trace in the air above the Pentacle the Hebrew letters and sigils which are on the tool. If you have any questions about this, go back to the lesson which showed you how to make the Pentacle. The symbols are drawn over the tool with the Earth (black) end of the Rainbow Wand, representing the making physical of the spiritual forces. These spiritual forces are, of course, represented by the white end of the Rainbow Wand. Thus, you are sending pure magickal energy down into the Pentacle. Say:

O Thou who art timeless, thou who art Mother and Father of all things, Thou who dost clothe Thyself with the forces of nature as we don a robe, by Thy Holy Divine Name (vibrate as you trace the word and sigil) **AH-DOH-NYE where, too, Thou art known in this quarter by the secret name** (vibrate and trace word and sigil) **TZAPHON. I beseech Thee to grant me strength and inner vision as I search for inner wisdom within Thy hidden light.**

STEP THREE. Continue, saying:

I humbly request, as a student of Thy mystic laws, that

Thou mayest cause Thy archangel (vibrate and trace) **OH-REE-EL to guide me on my holy journey. Please also direct Thy angel** (vibrate and trace) **PHORLAKH to watch over me and protect me as I traverse the mystic pathways of the universe.**

STEP FOUR. Continue, saying:

May the ruler of the Earth, the powerful prince (vibrate and trace) **KERUB, by the permission of the Eternal One, increase and strengthen the secret forces and virtues of this pentacle so that I may use it to perform those magickal rituals for which it has been fashioned. It is to this end that I now perform this rite of consecration in the presence divine of** (vibrate and trace) **AH-DOH-NYE.**

STEP FIVE. Place the Rainbow Wand on the altar with the white end pointing east. Pick up the dagger you used to do the LBRP and again return to the North. Slowly trace a large Earth Invoking Pentagram (see Lesson 5) in the air over the Pentacle in your left hand while saying:

By the secret holy names of God borne upon the banners of the North (vibrate, do not trace) **EMOR DIAL HECTEGA, I summon Thee, oh great king of the North** (vibrate, do not trace) **IC ZOD HEH CHAL** (pronounced: Ee-kah Zohd-ah Hay Kah-la) **to be here now, to increase the effect of this ritual whose purpose it is to consecrate this magickal pentacle. Give it power enow to be more than capable in all works of Earth so that by it I may find a strong defense and powerful weapon to direct the spirits of the elements as is dictated by the One whom naught but silence can express.**

STEP SIX. Replace the dagger on the altar and again return to the North. Hold the Pentacle at chest level, facing outward. Say:

Oh mighty princes of the Great Northern Quadrangle, I invoke you and ask that ye hear my petition and be here now! Bestow upon this pentacle the strength and purity whereof ye are masters so that its outward and material form may be a true symbol of its invoked inner and spiritual force.

STEP SEVEN. Circumambulate in a clockwise direction to the South. Hold the Pentacle above your head, facing out from the center of the circle toward the South. Say:

> **O thou glorious angel** (vibrate), **NAAOM** (pronounced Nah-ah-oh-em), **thou who rulest the fiery aspects of Earth, I invoke thee. Be here now! Bestow upon this pentacle those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP EIGHT. Wait in the South for a few moments until you sense that your request has been fulfilled or three minutes have passed. Then move to the West and hold the Pentacle in the same way as in the South, only pointing to the West. Say:

> **O thou glorious angel** (vibrate): **NPHRA** (pronounced Ehn-frah), **thou who rulest the watery aspects of Earth, I invoke thee. Be here now! Bestow upon this pentacle those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP NINE. Wait in the West for a few moments until you sense that your request has been fulfilled or three minutes have passed. Then move to the East and hold the Pentacle facing East in a manner as before. Say:

> **O thou glorious angel** (vibrate): **NBOZA** (pronounced Ehn-boh-zohd-ah), **thou who rulest the airy aspects of Earth, I invoke thee. Be here now! Bestow upon this pentacle those magickal powers which thou dost rule that with it I may govern those spirits over whom thou art Lord.**

STEP TEN. Wait in the East for a few moments until you sense that your request has been fulfilled or three minutes have passed. Then move to the North and hold the Pentacle as before. Say:

> **O thou glorious angel** (vibrate): **NROAM** (pronounced Ehn-roh-ah-ehm), **thou who rulest the densest aspects of Earth, I invoke thee. Be here now! Bestow upon this pentacle those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP ELEVEN. Now do the LBRP with two differences:

a. Use the Pentacle instead of the dagger.

b. Trace the *Invoking Pentagram of Earth* instead of the Banishing Pentagram of Earth.

STEP TWELVE. Replace the now charged and consecrated Pentacle in its appropriate place on the altar. Finish by performing Steps Fifteen-Twenty of the Watchtower Ritual.

The rite is finished.

Before leaving the circle be sure to wrap the Pentacle in a piece of material made of cotton or silk. It should be black; however browns or greens or the universal pure white will do.

Note that in these consecration rituals you should vibrate the names and trace the Hebrew letters and/or sigils when using the Rainbow Wand. When not using the Rainbow Wand you should vibrate the names but not trace the sigils. If you do not sense that your requests for empowering the tool have been answered within three minutes, it does not mean that this has not happened. It only means that you are as yet not psychically aware enough to perceive it. If you continue with your daily ritual work, you will open to impressions from other levels of existence.

On the following evening, or when you have planned to do it, perform the Consecration Ritual for the Dagger. *Note:* This is for the Air Dagger, not for the dagger used to perform the LBRP. Also, compare this ritual to the previous one for performance information such as which words to vibrate and when to trace sigils. I will be limiting those notes in this and the remaining two rituals.

CONSECRATION RITUAL FOR THE DAGGER

STEP ONE. Do the Watchtower Ritual up to Step Fourteen.

STEP TWO. Face east and hold your Air Dagger in your left hand. In your right hand hold the Rainbow Wand by the orange stripe. This stripe is associated with Gemini and elemental Air. The Air Dagger should be held horizontally. The Hebrew and sigils are traced in the air over it with the black end of the Rainbow Wand. Say:

O Thou who art timeless, Thou who art Mother and Father of all things, Thou who dost clothe Thyself with the forces

of nature as we don a robe, by thy holy and divine name YUD-HEH-VAHV-HEH where, too, thou art known in this quarter by the secret name MIZRACH, I beseech thee to grant me strength and inner vision as I search for inner wisdom within Thy hidden light.

STEP THREE. Continue, saying:

I humbly request, as a student of Thy mystic laws, that Thee mayest cause Thy archangel RAH-FAY-EL to guide me on my holy journey. Please also direct Thy angel CHASSAN to watch over me as I traverse the mystic pathways of the universe.

STEP FOUR. Continue, saying:

May the ruler of Air, the powerful prince ARIEL, by permission of the Eternal One, increase and strengthen the secret forces and virtues of this dagger so that I may use it to perform those magickal rituals for which it has been fashioned. It is to this end that I now perform this rite of consecration in the presence divine of YUD-HEH-VAHV-HEH.

STEP FIVE. Replace the Rainbow Wand on the altar. Pick up the dagger used for doing the LBRP in your right hand and move to the East. Slowly trace a large Air Invoking Pentagram (see Lesson 5) in the air over the Air Dagger (which is still in your left hand) while saying:

By the three holy names of God borne upon the banners of the East, ORO IBAH AOZPI (Oh-row Eh-bah-ha Ah-oh-zohd-pee), **I summon thee, oh great king of the East BATAIVAH** (Bah-tah-ee-vah-hah) **to be here now; to increase the effect of this ritual whose purpose it is to consecrate this magickal dagger. Give it power enow to be more than capable in all works of Air so that by it I may find a strong defense and powerful weapon to direct the spirits of the elements as is dictated by the One whom naught but silence can express.**

STEP SIX. Replace the dagger used for the LBRP on the altar and return to the East. Hold the Air Dagger, point up, at chest level. Say:

Oh mighty princes of the Great Eastern Quadrangle, I invoke you and ask that ye hear my petition and be here now! Bestow upon this dagger the strength and purity whereof ye are masters so that its outward and material form may be a true symbol of its invoked inner and spiritual force.

STEP SEVEN. Circumambulate to the South. Hold the Air Dagger, point up, over your head. Say:

Oh thou resplendent Angel EXGSD (Ex-jazz-dah), **thou who rulest the fiery abodes of Air, I invoke thee and ask that thou mayest hear my petition and be here now! Confer upon this dagger those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP EIGHT. Move to the West and again hold the Air Dagger on high. Say:

Oh thou resplendent angel EYTPA (Eh-iht-pohd-ah), **thou who rulest the watery abodes of Air, I invoke thee and ask that thou hear my petition and be here now! Confer upon this dagger those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP NINE. Move to the East and hold the Air Dagger on high, point up. Say:

Oh thou resplendent angel ERZLA (Eh-rah-zod-lah), **who rulest the abodes of pure and permeating Air, I invoke thee and ask that thou hear my petition and be here now! Confer upon this dagger those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP TEN. Move to the North and hold the Air Dagger as before. Say:

Oh thou resplendent angel ETNBR (Eht-en-bah-rah), **thou who rulest the densest abodes of Air, I invoke thee and ask that thou hear my petition and be here now! Confer upon this**

dagger those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.

STEP ELEVEN. Now do the LBRP with two differences:

a. Use the Air Dagger instead of the usual dagger.

b. Trace the *Invoking Pentagram of Air* rather than the Banishing Pentagram of Earth.

STEP TWELVE. Replace the now charged and consecrated Air Dagger in its appropriate place on the altar. Finish by performing Steps Fifteen-Twenty of the Watchtower Ritual.

The rite is finished.

Before leaving the circle, be sure to wrap the Air Dagger in a piece of material made of cotton or silk. It should be yellow, but the universal white will do. Once consecrated, let no one else touch your Air Dagger.

CONSECRATION RITUAL FOR THE CHALICE

STEP ONE. Do the "Opening by Watchtower," the Watchtower Ritual Steps One-Fourteen.

STEP TWO. Take the Cup in your left hand and hold the Rainbow Wand by its amber band with your right hand. The amber band is associated with the astrological sign Cancer and elemental Water. Hold the Chalice in a normal fashion and again use the black end of the Rainbow Wand to trace the letters and sigils in the air above the cup. Say:

Oh Thou who art timeless, Thou who art Mother and Father of all things, Thou who dost clothe Thyself with the forces of nature as we don a robe, by Thy holy and divine name EL, where, too, Thou art known in this quarter by the secret name MEARAB (Me-ah-rahb), **I beseech Thee to grant me strength and inner vision as I search for inner wisdom within Thy hidden light.**

STEP THREE. Continue, saying:

I humbly request, as a student of Thy mystic laws, that Thee mayest cause Thy archangel GAHB-RAY-EL to guide

me on my holy journey. Please also direct Thy angel TALIAHAD to watch over me and protect me as I traverse the mystic pathways of the universe.

STEP FOUR. Continue, saying:

May the ruler of water, the powerful prince THARSIS (Tahr-sis) **by permission of the Eternal One, increase and strengthen the secret forces and virtues of this chalice so that I may use it to perform those magickal rituals for which it has been fashioned. It is to this end that I now perform this rite of consecration in the presence divine of EL.**

STEP FIVE. Place the Rainbow Wand on the altar as before and pick up the dagger used in the LBRP. Move to the West. With the dagger, slowly trace a large Water Invoking Pentagram (see Lesson 5) in the air over the Cup while saying:

By the three secret holy names of God borne upon the banner of the West, EMPEH ARSEL GAIOL (Em-peh-heh Ahr-sell Gah-ee-ohl), **I summon thee, oh great king of the West RA AGIOSEL** (Eh-rah Ah-jee-oh-sell) **to be here now; to increase the effect of this ritual whose purpose it is to consecrate this magickal chalice. Give it power enow to be more than capable in all works of Water so that by it I may find a strong defense and powerful weapon to direct the spirits of the elements as is dictated by the one whom naught but silence can express.**

STEP SIX. Replace the dagger on the altar, and return to the West. Face outward. Hold the Chalice at chest level and say:

Oh mighty princes of the Great Western Quadrangle, I invoke you and ask that ye hear my petition and be here now! Bestow upon this chalice the strength and purity whereof ye are masters so that its outward and material form may be a true symbol of its invoked inner and spiritual force.

STEP SEVEN. Circumambulate to the South and hold the Cup on high. Say:

Oh thou powerful angel HNLRX (Heh-nu-el-rex), **thou who rulest the fiery Waters, I invoke thee. Be here now! Endue this chalice with those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP EIGHT. Move to the West, hold cup on high and say:

Oh thou powerful angel HTDIM (Heh-tah-dee-mah), **thou who rulest the pure and fluid Waters, I invoke thee. Be here now! Endue this chalice with those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP NINE. Move to the East, hold the cup on high and say:

Oh thou powerful angel HTAAD (Heh-tah-ah-dah), **thou who rulest the airy Waters, I invoke thee. Be here now! Endue this chalice with those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP TEN. Circumambulate to the North. Hold the cup on high and say:

Oh thou powerful angel HMAGL (Heh-mah-gee-ehl), **thou who rulest the dense qualities of Water, I invoke thee. Be here now! Endue this chalice with those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP ELEVEN. Now do the LBRP with two differences:

a. Use the cup instead of the usual dagger.

b. Trace the *Invoking Pentagram of Water* instead of the usual Banishing Pentagram of Earth.

STEP TWELVE. Replace the now charged and consecrated Chalice in its appropriate place on the altar. Finish by performing the Closing by Watchtower, Steps Fifteen-Twenty of the Watchtower Ritual. When finished, wrap the cup in a piece of cotton or silk. It should be blue in

color, but white will do. Allow no one else to touch it.

The rite is finished.

Finally we move to the last of our consecration rites. While it is true that continual usage of the magickal tools will have the effect of charging and consecrating them, it is also true that doing these rituals, even if you only do them once in your life, will speed up the process many times over. However, it is also suggested that you repeat these rituals occasionally, perhaps once or twice a year. As you develop as a magician, so too will your ability to charge, empower and consecrate your tools.

Another purpose of these consecration rituals is to allow you to see how one basic ritual, through small variations, becomes applicable to other purposes. In this case, a ritual used to consecrate one magickal weapon, by changing a few words and actions, becomes usable for consecrating other tools. In time you will see the importance of this idea.

It is also important to discuss these consecration rituals as they would be performed in a ceremonial situation. That is, how they should be done in group workings. To answer this we must again look back to the Golden Dawn. To that organization, the consecrations were a symbol of a person's passing from the Outer, Mystical Order (The Golden Dawn) and into the Inner, Magickal Order (the R.R. & A.C.). Thus, the person doing the consecrations should either do them privately or only with those who have already done their consecrations. No one else should watch. Those who do watch should add their visualizations to those of the person doing the consecration. It is important that the person doing the consecration do the entire ritual by himself or herself.

CONSECRATION RITUAL FOR THE FIRE WAND

STEP ONE. Perform the Opening by Watchtower.

STEP TWO. Take the Fire Wand in the left hand and hold the Rainbow Wand in your right hand by the red band. This band is associated with Aries and the magickal element of Fire. The Fire Wand should be held horizontally, and, as usual, the tracings in the air should be done with the black end of the Rainbow Wand. Face south and say:

Oh Thou who art timeless, Thou who art Mother and Father of all things, Thou who dost clothe Thyself with the forces of nature as we don a robe, by Thy holy and divine name EH-LOH-HEEM, where, too, Thou art known in this quarter by the secret name DAROM, I beseech Thee to grant me strength and inner vision as I search for inner wisdom within Thy hidden light.

STEP THREE. Continue, saying:

I humbly request, as a student of Thy mystic laws, that Thee mayest cause Thy archangel MEE-CHAI-EL to guide me on my holy journey. Please also direct thy angel ARAL to watch over me and protect me as I traverse Thy mystic pathways of the universe.

STEP FOUR. Continue, saying:

May the ruler of Fire, the powerful prince SERAPH, by the permission of the eternal one, increase and strengthen the secret forces and virtues of this wand so that I may use it to perform those magickal rituals for which it has been fashioned. It is to this end that I now perform this rite of consecration in the presence divine of EH-LOH-HEEM.

STEP FIVE. Place the Rainbow Wand on the altar and pick up the dagger usually used for doing the LBRP. Return to the South. With the dagger make a large Invoking Pentagram of Fire (see Lesson Five) over the horizontally held Fire Wand as you say:

By the three secret holy names of God borne upon the banners of the South OIP TEAA PEDOCE (Oh-ee-pay Tay-ah-ah Peh-do-kay), **I summon thee, oh great king of the South, EDEL PERNAA** (Eh-dehl Pehr-nah-ah), **to be here now; to increase the effect of this ritual whose purpose it is to consecrate this magickal wand. Give it power enow to be more than capable in all works of Fire so that by it I may find a strong defense and powerful weapon to direct the spirits of the elements as is dictated by the One whom naught but silence can express.**

STEP SIX. Replace the dagger on the altar and return to the South. Hold the Fire Wand horizontally at chest level and say:

Oh mighty princes of the Great Southern Quadrangle, I invoke you and ask that ye hear my petition and be here now! Bestow upon this wand the strength and purity whereof ye are masters so that its outward material form may be a true symbol of its invoked inner and spiritual force.

STEP SEVEN. Circumambulate once around the circle until you return to the South. Hold the wand above your head with the pointed end up. Say:

Oh thou mighty angel BZIZA (Bay-zod-ee-zod-ah), **thou who rulest the four angels of most fiery Fire, I invoke thee. Be here now! Impress into this wand those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP EIGHT. Move to the West and hold the Wand on high. Say:

Oh thou might angel BANAA (Bay-ahn-ah-ah), **thou who rulest the four angels of fluid Fire, I invoke thee. Be here now! Impress into this wand those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP NINE. Move to the East, raise the Wand, and say:

Oh thou mighty angel BDOPA (Bay-doh-pay-ah), **thou who rulest the four angels of ethereal Fire, I invoke thee. Be here now! Impress into this wand those magickal powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.**

STEP TEN. In a similar manner, upon moving to the North say:

Oh thou mighty angel BPSAC (Bay-pay-zah-cah), **thou who rulest the four angels of densest Fire of earth, I invoke thee. Be here now! Impress into this wand those magickal**

powers which thou dost rule that with it I may also govern those spirits over whom thou art Lord.

STEP ELEVEN. Now do the LBRP, with two differences:

a. Use the Fire Wand instead of the usual dagger.

b. Trace the *Invoking Pentagram of Fire* instead of the usual Banishing Pentagram of Earth.

STEP TWELVE. Replace the now charged and consecrated Fire Wand in its appropriate place on the altar. Finish by performing the Closing by Watchtower. Use a piece of red or white cotton or silk to cover the Fire Wand.

The rite is finished.

When you have finished performing these rites to *your* satisfaction (we are harder judges of ourselves than we are of others) you will no longer be a beginner or neophyte in the world of magick. Very few have started down the path leading to a magickal way of life. Fewer go past the first few faltering steps. It is a miniscule number, indeed, who can claim to be true masters of the magickal art.

No, you are by no means a master of Ceremonial Magick even if you have really practiced and learned from these first six lessons. But from my experience, if you have practiced and learned, you probably are more knowledgeable and magickally adept than 75%-95% of those calling themselves magicians. This is true even though you have not as yet done any real practical or Grey Magick.

It is not well-known, but there were really two "inner" Orders in the Golden Dawn. No members of the Outer Order were supposed to know about either of these inner Orders or their workings. One of these Inner Orders only had one degree and taught no magick. It was where people who were judged to have no magickal skills were placed. Even they were not aware of the full meaning of the Magickal Inner Order, the R.R. et A.C. The name is a Latin abbreviation for "Red Rose and Gold Cross." To get into the R.R. & A.C. you needed to be invited. Once invited it was your task to make and consecrate your Magickal Tools.

Entry into a grade of a magickal Order was done by initiation, meaning to start. A person did not have the full abilities of a degree when he or she entered that degree, only (theoretically) when it was left or completed.

Therefore, for all practical purposes, if you have done the work, done the study and understand what you are doing, for all reasonable purposes you have attained (entered) the grade of *Adeptus Minor*!

Furthermore, so long as you do not claim that grade as a result of initiation into a particular group, I see no reason why you should not consider yourself and describe yourself as an Adeptus Minor. Although rarely used, the appropriate title of this grade for a woman is Adepta Minora.

It is therefore appropriate that you take, for yourself, an obligation to the Magickal Path. Once you have done this you *are* an Adeptus Minor, a person prepared to be a Wyzard and Magician.

THE RITUAL OF MAGICKAL OBLIGATION

STEP ONE. Set up your Temple and do the Opening by Watchtower.

STEP TWO. Say the following self-obligation:

I, (state your magickal name or motto), **do this day spiritually bind myself to a magickal way of life. I will to the utmost lead an unselfish life and will prove myself a faithful and devoted servant to the Divine Source of All, who works in silence and naught but silence can express, the unity beyond duality, the unity beyond comprehensible unity.**

I will keep secret all practical and theoretical knowledge from those who in my judgment are not ready to receive it, for to tell the truth to someone who is not ready to accept it is the same as telling that person a lie.

I will not claim to be anything more than I am, a student of the magickal way of life, light, love and freedom. Not being an initiate of an order, I will not initiate anyone.

I will perform all practical magick in a place concealed and apart from the gaze of the outer world. I will not display my magickal implements nor reveal the use of them to those who are not at a level where they need to know of them. I will not make any symbol or talisman for those who are not truly in need of such help. Before those with little knowledge of magick I will only perform simple and well-known techniques, keeping the deeper wisdom and meth-

ods for those who are themselves ready to learn.

I further promise and swear that with the Divine permission I will, from this day forward, apply myself to the Great Work—which is to purify and exalt my spiritual nature so that with the divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine genius, and that in this event I will not abuse the great power entrusted to me.

I further more solmenly pledge never to work at any important magickal task without first invoking the highest divine names connected therewith. I especially pledge not to debase my knowledge of practical magick to purposes of evil and self-seeking. If in spite of this pledge I do so, then I invoke the avenging angel HUA that the evil may react on me.

I promise to treat all people with equality, no matter their race, religion or sex. I will not slander. I will not lie. I will not spread rumours.

I undertake to continue my practice of the magickal way of life whether I work with others or am unassisted.

Finally, if in my travels I should meet a stranger who claims magickal knowledge, I will examine him or her before acknowledging that such is the case. I will reveal to that person nothing of the inner wisdom I have gained, save that which I could give to any man or woman, until I am sure that his or her claim to knowledge is true.

Such are the word of this, my obligation as an Adeptus Minor (Adepta Minora), whereunto I pledge myself in the presence of the Divine One, and of the great avenging angel HUA. By my own will, and under their watchful vision, if I fail to keep my magickal obligation, may my magickal powers cease until that time when I can rightfully have them once again given unto me, so help me with my mighty and secret soul!

STEP THREE. Finish with the Closing by Watchtower.

PART SEVEN

One of the rather unique problems of people who spend many hours practicing and studying Magick is dealing with other people concerning your interests. Generally speaking, there are four types of people you will be dealing with in relation to your magickal beliefs.

1. Those who don't care one way or the other. They just figure that this is something you are involved in and so what? They think you're a little bit weird, but they also probably think that everybody has a bit of weirdness in them.

People in this category are usually too concerned with themselves to bother you. If they ask you any questions about what you do, answer them honestly but at their level of understanding. Usually after a few questions they lose interest in that aspect of your life because they find their own life far more interesting.

2. Religious fanatics. These people live a life based on fear and paranoia. Those who live a life filled with fear are the ones who are constantly trying to convert you to their particular religious sect or cult. They see everything as black and white, we and they. "Since we are right, you must be wrong. Therefore, I have to convert you to my faith because that way you will be right and there will be no one around to imply that I (horrors!) could be wrong. For if I am wrong about this, then I could be wrong about everything in my life, and I am too fearful to spend time examining my life." This type of person is frequently (but not always) poorly educated when it comes to religion and philosophy. "It was good enough for daddy, it's good enough to me" is their operative motto. If these people question you as to what you are doing, a good answer might be "studying early Jewish philosophy." Then, immediately tell them that they can help you. Ask them if they study the Bible. When they say yes, respond, "Good. I need to talk with someone who is fluent in Hebrew, Aramaic and Greek." When they hem and haw and finally admit that they really know little if any of those languages, just look at them with surprise on your face and tell them that you hope they will someday really begin to study the Bible. Then walk away. Remember, we are not trying to convert anybody to our magickal point of view, only learn ways to deal with others who do not share it.

The other type of religious fanatic is the one filled with paranoia. These people are usually (but not always) poor and in a lower economic class (although being poor does not automatically make you one of

them). They accept the responsibility for nothing in their lives. Their problems are always somebody else's fault. They don't have money because "Jews gypped them out of it" ("gypped" comes from the word *Gypsy.* Here is another minority group unfairly depicted in modern English). Or else "Blacks took all the jobs." It's always somebody else's fault.

Those with this psychology and a more religious (?) bent blame everything on "demons." Demons cause their addiction to alcohol or tobacco or overeating. Demons keep them impotent or frigid. Demons control the bosses so "I can't keep a job." If this type of person asks you what you are doing, the best answer is, "minding my own business and wondering why you aren't doing the same."

Quite simply, these people cannot be dealt with on any level. Therefore, it is best to get them out of your hair quickly. These people can also be quite dangerous. People with paranoid personalities may become schizophrenic and commit violently anti-social behavior. These are the people who roast their children in order to burn the demons out of them. These people were the sadists of the various Inquisitions. Stay away from them.

3. Third are those who don't want to believe in the possibility of something they can't understand in their own terms. These people, if they discover your interest in magick, will primarily try to mock and make fun of you. They don't have to deal with you if you, and what you believe in, are merely jokes.

You can ignore these people and they will quickly lose interest in trying to antagonize you. On the other hand, if you are quick to anger, a clever repartee can quiet them quickly. If someone asks you to turn them into a toad (ha! ha! how clever), ask them why? After all, it would be redundant! Although I don't really suggest it, if the person is obnoxious, you could add to this by referring to his eating material, flies, and upon what material flies like to sit. Other allusions could be made to the similarity of the person's appearance with that of a frog, etc. If you go this route, the idea is to turn the topic away from you and onto the other person.

4. Finally comes a more or less logically minded person who is interested in what you have to say, but as yet does not understand. What I like to tell this type of person is that I am studying ancient, little-known metaphysical theories. Two thousand years ago these theories included physics, mathematics, geometry, medicine, astronomy,

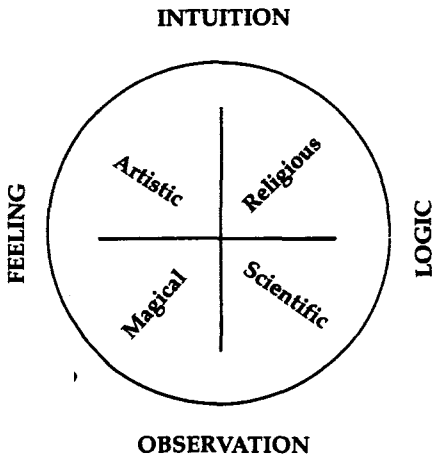
reading, writing and many other things. In those days many of these beliefs were far more subjective than objective. Today this is no longer true.

Thus, what I am studying are the subjective philosophies of the present which are destined to become the objective sciences of the future.

I agree with the author of *SSOTBME* who claims that there are four major viewpoints which we all have to a greater or lesser degree. These are logic, observation, feeling and intuition. Mix intuition with logic and you get a religious bias. Mix feelings with intuition and you get an artistic bias. Mix logic with observation and you get a scientific bias. I choose to mix feelings with observation. The result is a magickal bias.

From this philosophy, everything is relative. If you have a strong religious bias, science and art would appear in some instances to be forms of magick. A stronger scientific bent would have a person see economics and psychology as being more magickal or artistic than scientific. An artistic bias would have a person thinking that astrology and philosophy are very scientific. Who would be right? All of them, from their own particular point of view. Thus, if we can discover where a person's particular bias lies, we can perhaps present our interest in ways which will be most easily understood by the person confronting us.

Remember, the important part of dealing with people who are confronting you is to quickly gain control of the conversation, then turn it around and talk about the other person rather than letting all the discussion be about you.



REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Six. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What are the qualities of elemental Fire?
2. Who is the Archangel of Fire?
3. How can 23=40=12?
4. How was a tripod used by magicians?
5. What is "The Secret Force"?
6. How do you pronounce the Enochian word "AOZPI"?
7. How many colors are on the Rainbow Wand?
8. What are the secret holy names of God borne upon the Banner of the South?

The following questions only you can answer.

1. Are you in control of elemental Fire?
2. Are you still doing all of the rituals?
3. Are you attempting new rituals?
4. Are you constructing your tools?
5. Have you consecrated your tools?
6. Have you taken, or are you going to take your magickal obligation?
7. Have you ever had trouble dealing with people who did not like your interest in Magick, the Kabalah, etc.?
8. Do you understand the correspondences?
9. Do you think you are on your way to becoming a powerful magician? If not, what do you think you need to learn or develop?

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L·e·s·s·o·n

7

PART ONE

Back in Lesson Five of this course I shared with you the important occult magickal secret that whatever is created on the astral plane eventually must manifest in our world, the physical plane. This means, of course, that if you can create something in the astral world, it will eventually show up in our day-to-day reality. If you create wealth for yourself on the astral plane, you will become wealthy. If you create a new car for yourself on the astral, you will eventually get that car.

From this it should be obvious that the basis for Grey Magick is the creation of a desired goal on the astral plane. The reason there are many different forms or styles of Grey magick is that there are many ways to implant a creation into the astral or Yetziratic level of reality. Personally, I have always found ritual or ceremonial magick to be the most effective *for me.* This is because I find the use of intense symbolism mixed with ritual to be highly evocative. When well performed, a ceremony affects me very deeply. Plus, ritual magick also uses the assistance of spiritual entities from other planes of existence. Other forms of Grey Magick I can use successfully, but I find them personally more tedious and less fun.

However, there is another system which is not ceremonial magick per se, but is important to know. A knowledge of this style of magick can aid you in your understanding of how magick works. Also, this system is very simple and effective. With this system you can successfully work magick with no tools other than a pencil and piece of paper.

As I have said, the major differences between various styles of magick are based upon different ways of getting an idea or thing created in the astral plane, or what is Kabalistically known as the Yetziratic world. So, in this simple system, we must first discover how this can be done.

First, we must remember that there are links between the conscious and the unconscious. When our unconscious sends a message to the conscious, it is called "intuition." If the conscious cannot deal with the information given by the unconscious and represses that information, psychological and physical problems can result. In some instances this can result in a person requiring psychological or psychiatric aid. There are also other methods for the subconscious to contact the conscious. If you have forgotten some of these, re-read the previous sections on dreams and past-life experiences.

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PHYSICAL PLANE

More important for our purposes, however, is the fact that there are also methods which will allow the conscious to contact and send messages to the subconscious. This is important because *the subconscious is our direct link to the astral plane.* This means that whatever we put into the subconscious must eventually become a physical reality.

There are two common ways for this conscious-to-unconscious communication to occur at will. They relate to the modern right-brain, left-brain theories of mentality. The left hemisphere of the brain is said to deal with logic, mathematics, and deductive reasoning. The right hemisphere deals with intuition, inductive reasoning, feeling and art.

Before going on I am going to interject that I do not believe in the total reality of this theory. Its implication is that the mind, that part of our total self which actually thinks, is nothing more than the few pounds of nervous tissue between our ears. My personal belief is that there is a type of symbiotic relationship that exists between the physical brain and the non-physical mind. An example of this is the fact that the taking of certain drugs and substances can alter the way we think and perceive the universe around us. This has led some people to claim that consciousness is nothing more than a chemical state. But the fact of the matter is that some people have a very tenuous link between their mind and brain. These people may remain entirely unaffected by substances which would have an enormous psychoactive effect on most of us. In this example we can clearly see that altering the chemical make-up of the brain does not necessarily change the workings of the mind. This invalidates the idea that the mind and brain, even though closely linked in most people, are one and the same.

Furthermore, the right-brain, left-brain theory is an oversimplification of the complex reality of the mind-brain unit. Still, as a theory, it does have some value. Primarily it shows that the mind has a type of duality. Perhaps it would be more appropriate to say that a part of the mind deals more with the intuitive while another part deals more with the deductive. Further, these parts of the mind are related to what is commonly called the right-brain, left-brain theory. In order to facilitate your understanding of this course's material I will use the right-brain, left-brain terminology as a concession to popular terms.

The system of magick associated with the left brain is commonly known as "The Use of Positive Affirmations." In this system you merely say over and over what it is you desire. This, in a sense, is an attempt to use your conscious to convince your subconscious through reason logic and rote repetition that "this-or-that" is what you want, desire or need.

The system is related to the right hemisphere of the brain is known as Creative Visualization. In this system you consciously put an image (visualization) into your conscious mind, knowing that eventually this image will be absorbed into the subconscious.

People who use either Positive Affirmations or Creative Visualizations are only using half of their mind/brains in order to create a different reality in their lives. Some people are very successful using either system. Most people practicing one system or the other have only a modicum of success. The simple Kabalistic system which I am

going to present uses a very effective combination of both Positive Affirmations and Creative Visualization. Both I and many of my students have found the Kabalistic system to be far more magickally effective than either Creative Visualization or Positive Affirmation by themselves. Also, there is a Kabalistic secret which will help improve magickal success with this and the other two systems. But I will get to that in a few moments.

First, let us assume that someone knows how to create something on the astral plane. Does this mean that this person will always get what is created? Clearly, many people attempt Creative Visualization and/or Positive Affirmations and have no successful result. Perhaps you have tried one of these systems and not achieved the result you desired. Thus, to a casual observer or one who is unfamiliar with the inner secrets of these forms of mental magick, it will *seem* that the answer to my rhetorical question is "No, a person does not always get what he or she creates on the astral plane." But, once you understand the following information, you will see that the real answer is "Yes, a person *always* gets what he or she creates on the astral plane."

Let us assume that John Magus is a man who knows how to create things on the astral plane. He spent fifteen minutes this morning creating wealth for himself on the astral plane. Then he spent five minutes worrying about how he was going to pay his bills. Later he spent ten minutes thinking about how little money he had. When he arrived home from work he saw more bills in the mail and worried about them and about how he was going to raise the money to pay for them. So although Mr. Magus had spent fifteen minutes creating wealth, he spent much more time throughout the day thinking about, and thus creating poverty. To repeat, he is creating his own poverty. That is why he is poor.

You see, *we are constantly creating on the astral plane!* Most of the systems of Creative Visualization or Positive Affirmations which you may read about or study do not take this *occult fact* into consideration. The Kabalistic system I am about to share with you will show you exactly how to be in control of this process.

If you saw what John Magus was doing and didn't know that we are always creating on the astral plane, you might think that John Magus had failed in his attempt to create wealth. But although it is true that he failed to create wealth, he was successful. . . in creating the poverty he was spending so much time thinking about. Remember, we are always creating on the astral plane, whether or not we are consciously trying to do so.

There are a few other reasons why Positive Affirmations and Creative Visualization may not appear to be successful. First, there is an important cosmic law which forbids waste. One author refers to the effect of this law as "The Sphere of Availability." If you cannot afford food on which to live, yet you use one of the two systems so far described to obtain a car, you may not achieve your goal. This is because you would really not be able to use the car effectively. If you can't afford food, how will you be able to afford fuel, oil, insurance, tires, brakes, etc.? It would be a waste for you to own a car, and cosmic law forbids waste.

A version of this law is used in physics. Since cosmic law forbids waste, this includes wasted space. Thus it is said that "nature abhors a vacuum." It is important to understand that merely because something may look wasteful to you does not mean that on a cosmic scale it would be wasteful. Thus, don't worry about what somebody else is trying to create. Make sure that what you are trying to bring into your life is necessary for you. John Magus should work to get a job before he works to get a car.

Another reason for apparent lack of success may be due to Karmic lessons which you need to learn for your mental and spiritual evolution. If you need to learn a lesson related to poverty, there will be no way for you to break out of that poverty. . . until you have learned the necessary lesson(s) for your evolutionary advancement.

THE KABALISTIC SYSTEM OF MENTAL MAGICK

ONE. Start by writing down on a piece of paper the following statement:

"It is my will to use all of my abilities to obtain the following goal:_____."

a. At the end of the statement fill in whatever it is you want. Be simple and

b. Be specific! Most people do not want "money." They want money for a purpose such as a better lifestyle, a better car, etc. If you have a long-term goal, choose the first step towards that goal. If it is your aim to be a teacher, it should be your first goal to get the training necessary for you to teach. If it is your goal to do something noble, such as "to serve," that is very good. But serve in what way? A doctor serves, but so does a garbage collector or a waitress. Each needs a vastly different type of training to become successful in that field.

TWO. Now make a visual picture of yourself *involved* in that goal. If you want a car, see yourself in that car. If you want a better lifestyle, see yourself wearing something which represents that lifestyle, etc. This image will be used for visualization.

a. Always involve yourself in the image.

b. Remember, some people cannot visualize to an extent where they can "see" something in their mind's eye. If you cannot thus "see," there is still no problem. But you must *know* that what you are visualizing, if you had better developed astral vision, is really existent on the astral plane; not just believe this to be so, but *know* it to be so.

c. For help, you can make a "Treasure Map." To do this, simply go through magazines or newspapers and cut out images of your goal. Now paste them together on a piece of cardboard or paper to form a magickal collage. If you prefer, you may draw the images rather than cut them out. Be sure to include yourself in the Treasure Map either by putting a picture of yourself in the Map or writing the word "me" in the center of your Map.

THREE. Every day, for five minutes in the morning just after you awake and for five minutes in the evening just before going to sleep, repeat the phrase you wrote out in Step One in a firm but quiet voice. *Do this only once in the morning and evening.* Spend the rest of the five-minute period either visualizing the image you made in Step Two, or looking at the Treasure Map you made in that step. See, smell, taste, feel and sense the visualization.

a. Only do this process at morning and at night. However, anytime during the day you realize that you are having thoughts contrary to your goal (as with John Magus), immediately begin repeating your magickal phrase until the contrary thoughts pass away.

FOUR. Silence is also an important factor in this process. Once you have completed your statement and visualization, forget it! Put it out of your mind. Let it go. You are using many cosmic forces in this process. If you talk with others about what you are doing, it sends the energy into discussion rather than into manifestation. If you talk about what you are doing to yourself, such as by wondering about how well you are doing with this Kabalistic system, you are doubting your success. Just do it with all of your heart, know that it will work, and be silent about it.

Aleister Crowley talks about a time he was low on money. He did a ritual to raise the money he needed to pay his rent. He has such a

positive attitude about his magick that he went into town and spent some of his remaining meager funds on ice cream. Oh, by the way, he did get the money which was necessary to pay his rent.

FIVE. Here is the Kabalistic secret promised earlier in this lesson. If you re-read some of the earlier material given in this course you will notice that in one place it is mentioned that the astral plane, also known as the Yetziratic World, is related to the *emotions.* The secret is that the more emotionally involved you can become with your goal, the greater your chances for rapid success. "Sort of" wanting something will not have the success of "gotta have" something. The more worked up emotionally you can get over your desire, especially when stating your desire and doing the visualization, the faster it will manifest.

That, very simply, is the Kabalistic System of Mental Magick. Practice the system daily until you get what you want. Then *immediately* start anew with another goal. Keep your emotions high and success must inevitably follow.

Some people wonder why the peculiar wording is used for the magickal phrase given in Step One. The choice of words is very important and should always be used. "It is my will. . . " means that you are using your Will, your consciousness, and putting that aspect of yourself in charge of the subconscious. Most people tend to allow their subconscious to control them without even knowing it. These four words indicate a change in your life: that you are no longer an ordinary person. You are becoming a true magician.

" . . to use all of my abilities. . . " is important because it is telling your subconscious that all abilities which you possess, whether you are aware of them or not, are to be used in achieving the goal. Thus, even if you are not aware of your innate psychic powers, your subconscious, as a result of being ordered to do so by your conscious, will order those powers to be put to use to achieve your goal.

". . . to obtain the following goal. . . " Here the important word is "goal." This is not a light-hearted wish or mild desire. This is a goal toward which you will be directing your entire life at this time. If you cannot direct all of your efforts toward that goal, don't even start this process. Let's say that you want an expensive book on magick and you use the Kabalistic System of Mental Magick to obtain it. But then, instead of saving your money, you spend it on some records or tapes. This is a message to your subconscious that you do not really want to achieve the goal of getting the book.

Although in this particular instance I am saying that it is important to save your money for the book, I am not saying that it will be necessary to spend all of that money for the book. Nowhere in the magickal phrase of intent does it say *how* you are to obtain the goal. Let it come to you as it will. But you must still use all of your abilities to obtain it. In this case, it means saving your money. In the instance of Crowley mentioned earlier, he had done a ritual to obtain money, all of the money he would need so that he could pay a rent bill. What little he had at that time was not relevant since he was not going to go out and get work to earn money.

To recap the Kabalistic System of Mental Magick briefly:

1. Come up with a specific goal and write it down in given form.
2. Come up with a visualization which involves you. Use a Treasure Map if it will help.
3. Recite the goal and do the visualization for five minutes when you awake and five minutes before going to sleep. Become emotionally involved with the goal.
4. If something comes to mind which contradicts your goal during the day, immediately repeat the magickal phrase (like a mantra) until the contradictory thought is gone.

PART TWO

Throughout this course I have held that there are three types of magick: White Magick, which has been the focal point so far in this course; Grey Magick, which we have begun to investigate and which will occupy most of the rest of this course; and Black Magick which will only be discussed in terms of how to avoid doing it either purposely or accidentally. These definitions of types of magick have used the purpose and outcome of a magickal ritual or act to determine the type of magick we are doing. As an example, any techniques or rituals used to help us achieve a closer relationship with Divinity is defined as White Magick, *any* techniques. So when using the terms White, Grey or Black Magick, purpose (or result) determines definition.

There is another definition of magick which is based upon heredity, the ancient source of the style of magick. There are two major categories based on history. The type of magick we have studied, and for the most part will be studying, is based in the structure of city

life. It was in cities where the middle classes first evolved. It was in cities where leisure became possible on a weekly if not daily basis. A merchant who lived in a city could work from "nine to five," whereas those people who lived and worked on farms had to work virtually from before sunrise to after sunset. In the city, people were able to have extra time to learn how to read and study. Thus, the style of magick which has evolved out of city lifestyles tends to include long, precise spells, complicated formulae, and sometimes involved astrological preparations. It is a style of magick which is left-brain, logic oriented.

The city-dwelling middle classes and upper classes had time for leisure and study. They also had enough extra and spendable money to afford ritual items. Some of these ritual tools were made of gold or silver, showing that if some of the magicians were not upper class, then they received support or patronage from a wealthy person or group.

By the Middle Ages, many cities were built on high ground near a source of fresh water. Being on high ground was necessary because it was an easy place to defend against attackers. Also such a city would have a natural drainage system which, especially after rains, would help prevent flooding and the health problems associated with standing, stagnant water. The style of magick which we have been learning in this course, the style of magick which developed in cities located near high ground, is known as High Magick or Art Magick.

Every culture had, has and will have its own magick. Even as you read this, a style of magick known as Brujeria is evolving in the Latino Barrios of major U.S. cities. At the time High Magick or Art Magick was developing in the cities, so, too, were the magickal systems of those people who lived outside of the cities. It was the magick of the farmers and hunters and animal herders which evolved from even earlier magicks of the earliest, prehistoric tribes of hunters and gatherers by way of various state-run religio-magick systems.

Farming life has always been very difficult. In the Middle Ages there were only basic tools and no real insecticides, fertilizers or irrigation systems which worked at the turn of a faucet. True, the Nile culture and the Aztec culture did have irrigation systems. And it is also true that people knew that certain herbs would keep away certain insects and manure could be used to fertilize the soil. Still, the people of 100-4000 years ago had nothing to compare to our modern "green revolution."

These hard working farmers could not take the time to learn how to read or study arcane magickal texts and lore. Instead, they learned the laws of the universe from the gracious Mother Nature. They saw how the Moon affected their lives and crops. They saw the importance of Air, Earth, Heat and Water. Having little knowledge of writing, their magick was passed orally. They developed their own language and codes. They studied and learned the powers of the plants around them. And, following the Roman and Greek Pantheon, they worshipped a beautiful goddess, represented by the Moon, and a strong God of the hunt, represented by the Sun. Although there is no evidence that there was ever a "universal" Goddess religion, there is ample evidence of a Goddess tradition in virtually every ancient culture. According to one respected author, the ancient Hebrews worshipped a Goddess along with their God and even had an altar to Her in the first and second temples, up to 70 A.D. Today, many Christians hold Mary in very high esteem, to the point where some are accused of "Maryolatry." Jews still honor the "Sabbath Bride" and welcome the coming of the Moon. In Hebrew, the word for Moon is "Levannah," which also happens to be the name of an ancient semitic Moon goddess.

Perhaps you remember from your study of History the so-called "right-of-kings." This included such things as the pick of the crops and animals raised by those who lived in their kingdoms, the right to ride through the crops of a farmer who lived in a king's domain, even the right to have sex with a woman before her husband on their wedding night! In return, the king was expected to protect the farmer from foreign invaders. In time of such danger, farmers and their families could run to the king's castle for protection. Thus, they did not need to live and work on high ground. Further, the terracing of hilly areas was a terrible chore. It was far easier to live in lower-lying lands where there was both natural irrigation from rains and the washing of fertile soil from the higher areas by that same rain. The magick which developed from these cultures is known as Natural Magick or Low Magick.

It is important to point out that there is no quality judgement or moral judgement based upon the names High Magick and Low Magick. They are simply different methods of achieving the same goals with the primary differences between them being cultural and technical.

As the centuries passed and the cultures of both city dweller and rural inhabitants developed, problems arose for practitioners of High

and Low Magick. Organized religion, especially Christianity in the form of the Roman Catholic Church hierarchy and later even more so by the various Protestant authorities, did not want people who either could work or were believed to work "miracles." Only those who were involved with the various churches were supposed to be able to do this. The High Magick practitioners were able to present a facade of Christian worship in their practices and were, for a while, able to avoid persecution.

Not so for the people who did Low Magick. Not only could they do things that the organized religion did not like (magick), but they also worshipped deities who were not the same as the ones worshipped by those in power. The organized religions tried to wipe these people out, insultingly referring to them as "people of the heath" or heathens. Similarly, in Latin the expression meaning "those of the earth," *paganus*, became the then-insulting term pagan. Originally the words "pagan" and "heathen" were just descriptions, but they became virtually a rallying cry for genocide.

Initially, the worst problem was not that these people practiced Low Magick, but that they worshipped different gods and goddesses. In the sixth century the Pope wrote, if "heathen temples are well built they should be purified from the worship of demons. . . In this way the people, seeing their temples are not destroyed, may flock more readily to their accustomed" places of worship. Of course, to the Pope any god which was not his God must be a demon.

But conversion was not enough. So the organized Christian religion took an image of the Roman God Pan, horned, hooved and tailed, and said that this image was the image of their chief source of evil, Satan (try to find that description of Satan anywhere in the Bible). Thus, Heathens and Pagans who still worshipped their God and Goddess were told they were worshipping evil demons. These people, wanting to worship their own deities, became "Satan" worshippers to organized religion. As such, they lost their human status, and were persecuted, tortured in unbelievably foul ways, and killed in numbers which some authorities claim rival or surpass the Jewish Holocaust perpetrated by the Nazis. But the Pagans were not destroyed by the Nazis. They were victims of Catholics and Protestants.

Those Pagans who escaped hid from their persecutors. Their religious aspects went "underground," and those people became known as healers and masters of the herbs. Much of the various traditions was lost. Some of the women who kept up their skills as

healers and herbalists also remembered some of the religious aspects which they taught to their daughters and sometimes to others. They became known, quite appropriately, as "wise women." It was said that these people could bend reality to their wills. A word used to describe these people and which means "to bend" is Wicca or Wicce (pronounced "wee-cha"). In English, this word became Witch.

This has been a very brief generalized history of Witches. I make no claim to its perfection in any way, and there are many books which can give you a far more detailed history of this subject than I can do in a few paragraphs. What I do want to make clear is that Witches do *not* worship the devil, do *not* perform the infamous Black Mass, do *not* kiss the devil's hindquarters. These were all fictions created by organized Christianity to cast a bad light on those who worshipped in a different light.

Every schoolchild in the U.S. knows that in "Fourteen hundred and ninety-two, Columbus sailed the ocean blue." What the children are not told is that in the same year Isabella and Ferdinand ordered all Jews to leave Spain, convert to Christianity or be killed. Remember, the Jews held the secrets of the Kabalah which is the source for High Magick.

Some Jews left. Others converted or pretended to do so. Others hid in the countryside, aided by the people of the countryside, many of whom were Witches. The same sort of thing appears to have happened all over Europe, with Witches protecting Kabalistic Jews, and, in some cases, Jews protecting Witches. At this time there came to be a slight mixture between the High Magick of the Kabalists and the Low Magick of the Witches as each shared gratefully with the other.

Some people have asked me how this could be possible, considering that Jews are given the injunction, "Thou shalt not suffer a witch to live." Well, first off, that is an incorrect translation from the Hebrew. But don't take my word for this. Find a translation of the Old Testament in a Jewish bookstore and look it up for yourself (Exodus 22, v.17). The correct translation, you will find, reads "Thou shalt not suffer a sorceress to live." In context, the Hebrew word refers not so much to a sorceress as it does to a poisoner, and is so translated in other parts of the Bible. In other words, this was not an injunction against Witchcraft, but against murder. The Kabalists knew this. They would welcome their magickally oriented brothers and sisters. Also, since Rabbinical Judaism came to the forefront after the destruction of the second temple in 70 A.D., religious tolerance has become a Jewish tradition, although some people claim that this is becoming less and less the reality today.

Here is a brief series of important dates in the history of Witchraft, with a special focus on Britain and the United States. Some of the dates are approximate.

Circa 1500 B.C.E. The Picts, original inhabitants of Britain, built Stonehenge. Their religion was lunar based, with a major emphasis on devotion directed to a Goddess.

Circa 500 B.C.E. The Celts settled in Britain and taught the concept of reincarnation. Their religious leaders, the Druids, were Solar oriented, and major emphasis in worship was placed upon a God. As the Celts and Picts interrelated and intermarried, the God and Goddess became equally adored. From this union evolved traditions which, in a reconstructed form, are today known as Wicca (today commonly pronounced Wik-ka). There are other reconstructions which go back to other areas of Europe, especially Norse-Germanic and Italian traditions.

313 C.E. The Edict of Milan made Christianity the legal religion of the Roman Empire. Christian temples were built on the old sacred gathering places of the Pagans.

447 C.E. The Council of Toledo defined the Devil as the personification of evil in Christian doctrine. It was a simple move to equip him with horns and so identify him with the Horned God of the Hunt worshipped by Pagans, or Pan.

553 C.E. The Council of Constantinople declared the doctrine of reincarnation to be a heresy. Prior to this it had been taught by some Christian sects.

Circa 700 C.E. "Liber Potentialis" of Theodore forbade the practice of dancing in animal masks, especially those of horned beasts. This had been a religious practice of some Pagans.

Circa 900 C.E. King Edgar regretted that the Old Gods were much more worshipped in his dominions than the Christian God.

1100 C.E. The death of William Rufus, who was, it is believed, a Witch.

1303 C.E. The Bishop of Coventry was accused by the Pope of being a Witch.

1324 C.E. The trial of Dame Alice Kyteler in Scotland on charges of

witchcraft. She took refuge in England among her highly-placed friends and was acquitted, largely because of her wealth and status.

1349 C.E. Founding of the Order of the Garter by Edward the Third. Many believe that Edward was a Witch and the Order of the Garter (the garter being a Witch symbol) was a Witch order.

1430 C.E. The trial of Joan of Arc for being a Witch.

1486 C.E. The publication of the *Malleus Maleficarum*. This heralded severe and widespread persecution of Witches.

1502 C.E. Pope Alexander's Act against Witchcraft.

1542 C.E. Henry the Eighth's Act against Witchcraft

1563 C.E. Elizabeth I's Act against Witchcraft.

1584 C.E. First edition of Reginald Scott's *The Discoverie of Witchcraft*, one of the first books to deny the superstitious ideas concerning Witchcraft, and to treat the subject in a rational manner. James I ordered the books to be burnt by the public hangman.

Circa 1600 C.E. Many Witches come to American to escape religious persecution in Europe and Britain and settle on the East Coast.

1645 C.E. Matthew Hopkins delcares himself "Witch-Finder General" in England, spawning numerous imitators.

1647 C.E. On May 26, the first American Witch hanging took place in Connecticut. Three others followed Alse Young to the gallows.

1692 C.E. The infamous Salem witch trials began. During the summer fourteen women and six men were killed. Trials continued to take place until May of 1693, when more than 150 persons held in prison for the "crime" of Witchcraft were freed upon the order of Governor Phips. A few other trials took place after 1693 in America, but none resulted in death. In all, 36 people were executed.

1712 C.E. Jane Wehman was tried as a Witch in England, but after having a jury find her guilty, the judge procured her release as he did not believe the evidence and disagreed with the jury's verdict. This is thought to be the last trial for Witchcraft in England.

1735 C.E. The Witchcraft Act of 1735, in the reign of King George, stated that Witchcraft did not exist and that there would be no more

punishments for it. However, it did specify that anyone who pretended to possess supernatural powers would be prosecuted as an imposter.

1921 C.E. Dr. Margaret Murray's *The Witch Cult in Western Europe* sparked a revival of interest in Witchcraft both in scholarship and practice. Dr. Murray presented her thesis that the Witchcraft of the persecutions did, in fact, exist and that it was an organized religion descended from ancient fertility cults of the Stone Age Europeans. Many of today's scholars would dispute this claim.

1951 C.E. The Witchcraft Act of 1735 was repealed, and the Fraudulent Mediums Act introduced in England to replace it. The act recognizes the existence of genuine mediumship and psychic powers, and provides penalties for those who pretend to possess such powers for the purpose of making money.

1954 C.E. *Witchcraft Today* by Gerald Gardner is published, the first book about Witchcraft by a self-avowed Witch. What Gardner describes, valid as it may be, is actually composed from old books, quotes from Aleister Crowley, ideas and poems from Doreen Valiente and his own genius.

1972 C.E. The U.S. Internal Revenue Service grants the Church and School of Wicca tax-exempt status on the basis of Witchcraft having qualified as a religion.

1974 C.E. Mr. Bob Williams, a Kansas Pagan, agreed to help a staff writer for a Wichita paper with an article on a Pagan group if his (Williams') name was not used nor his occupation listed. However, both were revealed in the series of articles. Williams was fired from his job and evicted from his home. A short time later, his life ruined, he committed suicide.

1975 C.E. Z Budapest was arrested for "fortune-telling" at her occult supply store in Venice, California. She received a 180-day suspended jail sentence, two year's probation and a $300 fine. Though not technically charged with Witchcraft, she felt her trial was due to her being a self-proclaimed Witch. This trial caused a national sensation among both Witches and non-Witches.

1985 C.E. A woman in San Diego lost her job because she is accused of being a Witch. In the same year, a bill is defeated in Congress which would have taken away the tax-exempt status of Witchcraft religious groups.

1987 C.E. A lecture by author and Witch Ray Buckland is cancelled after the sponsors receive numerous telephone threats, many of which are from people calling themselves fundamentalist Christians.

Thus we see a pattern of fear, hatred and persecution against a religious group which exists to this day. I recently heard of an occult shop in Southern California which closed down after bricks came through the windows, after which the store was firebombed. Unfortunately, the true study of Witchcraft and its history, not the lies that have been printed about it for hundreds of years, is beyond the scope of this course. Any occult bookstore should be able to recommend some good titles for you to begin with if that is your interest.

Low Magick, the magickal system used by Witches, tends to be simpler and more direct. It is, however, neither better nor worse than the High Magick of the the Ritual Magician. It is just different. For many people the Craft of the Witches is effective, but for others the methods of Kabalistic Art Magick work better. Many people find that the Kabalah appeals to them because people from Western cultures tend to be very logic and left-brain oriented. Witches frequently tend to be more right-brain and intuition oriented.

It will be valuable for you to learn one typical system of Low Magick. I want to point out that there are literally hundreds of different versions of Witchcraft, and some may do something similar to what will be presented later in this lesson, while others may think it bizarre. Witches are different all over the world in practice, but many of the basic beliefs are similar or the same. In the next pages I will discuss what Talismans and Amulets are, and a Pagan system for making them. Following this I will go into the method of making modern Kabalistic Talismans. For this, you will need to have your magickal tools prepared and consecrated in order to make these Talismans into powerful magickal engines.

PART THREE

A talisman is any object, sacred or profane, with or without appropriate symbols, which had been charged or consecrated by appropriate means and made to serve a specific end.

The word "talisman" is said to come from the Arabic words *talis ma* which means "magick writing." However, there is no proof of this. It may come from the Turkish meaning "one who is learned in divinity;

a priest." Likewise, the word "amulet" is believed to be of Arabic origin, but again there is no proof. No one knows exactly where either word came from.

Today, Talismans are used to draw things toward you. Their purposes include obtaining money, luck, health or love. Amulets are used to keep things away. They protect from evil or bad luck, and help keep one from ill health. In this course, "talisman" with a lower case first letter will refer generically to both Talismans and Amulets. Talisman with a capital first letter will refer to an object used to draw something to you. Amulet with a capitalized first letter will refer to an object used specifically to keep something away.

For thousands of years, writing was a magickal art. It was held in secret by the privileged classes and magicians. It was believed that certain symbols had magick power in and of themselves. This tradition has been carried even into modern movies where Count Dracula cringes in fear from the very sight of a cross. Thus, symbols placed upon a rock or piece of parchment were, of themselves, considered to be powerful. This is what I call the "animistic" theory of how talismans work.

Today, many magicians do not believe in this theory. Rather, they take what I call the "energetics" theory of how talismans work. They believe that the charging of the talisman is the important part; putting magickal energy into the object chosen to be a talisman. The time taken to carefully put the proper symbols on the object is a good way to create and send energy. Mix this with the energy raised and directed during a ritual to charge the talisman, and it is no wonder that this technique of magick is powerful.

Do not doubt that talismans, if properly made and charged, are powerful. Here are three instances of which I am personally aware.

1. "M" had been divorced and was looking for a new mate for her life. She followed the instructions in this course. Within days a man came into her life who fit virtually all of her desired characteristics in a man. They dated for a while and were married.

2. "N" was taking my course in the Southern California area. In the class after the one on talismans she told me she would have to drop the class. When I asked why, she replied that she had been trying to sell her mobile home for six months without luck. She tried making a talisman to help her sell her house. The house sold in a few days and she had to prepare to move.

3. "Q" was studying at a major university while he was also taking my class. He asked how the talismans could help him to study and learn for a test he would be having in two weeks. I gave him advice on what type of talisman to make. Later, however, I had to give more help. He had made a talisman to gain knowledge and information, but he had charged it improperly and too soon. He found that his head was filled with data which had nothing to do with the test he was going to take. I gave him some more help and he did very well on the test.

As discussed in the previous section of this lesson, practitioners of the art of Low Magick were closer in spirit to nature than most of their High Magick practicing counterparts. Notice that I used the past tense in the previous sentence. Today, many Low Magicians live in large cities and know little of nature's majesty. Many who call themselves "Witches" or "Pagans" are nothing more than people practicing a simplistic form of High Magick. However, this in itself should be considered a small miracle as most people who consider themselves to be High Magicians do not practice *any* type of magick! This means that if you practice Magick as described in these lessons you will truly be a unique, a real practitioner of Art Magick.

Looking back at the Pagans of an earlier time, we see that most if not all were in harmony and close communication with nature. They easily saw that all things on this planet were composed of four categories. Everything had degrees of hotness or coldness. Copying the early High Magicians and Alchemists, they called this the element "Fire." Things could also be more or less solid (Earth), had varying degrees of fluidity (Water) and various degrees of compactness or expansiveness (Air).

We have already discussed these four elements. In fact, you should by now not only be in harmony with these elements, but you should also have some degree of success in being able to control them. Although the main focus in this course is High Magick or Ceremonial Magick, being able to work with the elements is a basis for all forms of Magick. To a real magician, terms such as High Magick, Low Magick, Art Magick, etc., are terms used only to help others understand what you are doing and to enable you to better communicate. To a real magician the important question is not whether it is High or Low, but did it work or not?

With this in mind, I want to discuss another disagreement that magicians have with another set of people. These people have their

minds open to new ideas. . . as long as those ideas fall into their belief patterns. No, I am not talking about religious fanatics. I'm talking about scientists. As stated before, many scientists tend to scoff at this "simple" four-fold division of matter. Modern science points to its own periodic table of the elements and says "we can prove the existence of about 100 elements." This, according to the modern scientist, makes the old four element theory obsolete superstition. *Nonsense!*

The four element (really five element) theory does not define element the same way modern science does. The four elements define the properties of matter, not its chemical makeup. Gold is an element in the modern scientific sense. In the four-element theory (or perhaps four-quality theory would be a better phrase), gold has relative amounts of Fire, Air, Earth and Water. Therefore, both the ancient four-element theory and the modern scientific theory of the elements can co-exist with no problem so long as you understand that the word "element" has a different meaning for scientists and for magicians. I feel that it is important to understand these differences, which is why I have re-presented this material at this time.

You have probably heard of a person obtaining the lock of another person's hair to use as a basis for casting a "spell" upon the person from whom the lock of hair was taken. The hair does not merely represent the person from whom it was taken, but is actually said to be "in sympathy" with that person. Here the word "sympathy" has the earlier, somewhat archaic meaning of "being closely related" and not the modern meaning of "feeling sorry for someone" or "having similar feeling or emotions as another person." That is the reason that this type of spellcasting is frequently called "Sympathetic Magick."

Other things could be used to represent and be in sympathy with another person. A picture, a piece of clothing, parings from the person's finger or toenails, a drawing or a doll could all be used to relate to the person. Expanding on this, we can find that there are many things which could correspond to a person. It is in this way that lists of correspondences can be set up, as was the list of Kabalistic Correspondences given in an earlier lesson.

The four elements have correspondences, too. Here is a list of some possible correspondences.

AIR: A feather, incense, the colors blue or gold.

EARTH: A rock, pentacles in the Tarot, the colors brown, black or green.

FIRE: A piece of coal, a match, the color red or reddish-orange.
WATER: A pebble found near or in water, a shell, the colors blue, black or green.

Notice that in the above short list there is duplication in the use of colors corresponding to the elements. This is not a mistake. Rather, it allows you to choose which system of color correspondences you wish to use.

Just as in the above list certain objects correspond to one of the four elements, so, too, can the elements relate to a variety of ideas as is shown below.

AIR: Schooling, memory, intellectualism, teaching, tests, divination, communications, travel, writing, organizing and organizations, groups of all kinds, theorizing, drug addiction.

EARTH: Money, jobs, promotions, business, investments, material objects, fertility, agriculture, health foods, ecology, conservation, stock market, antiques, old age, museums, buildings, construction, progress, the home, the physical world, daily necessities such as food and clothing.

FIRE: Success, sex, banishing some illnesses, military, conflicts, protection, courts, law, police and sheriff's agencies, contests, competitions, private detectives, dowsing, treasure hunting, gambling, athletics, strength, good health, war, terrorism, and on a more personal level anything related to the Freudian "id," the lower emotions of absurd desire and lust (that is, too much desire or lust), anger, violent emotions. Also things having speed.

WATER: Higher forms of love and the deeper emotions such as compassion, faith, loyalty and devotion. Also friendship, partnerships, unions of any kind, affection, contract negotiation, beauty, rest, recuperation, meditation, spirituality, healing wounds, restoring growth, childbirth and children, the home, receptivity, family, swimming, diving, fishing, ancestors, medicine, hospitals, compassion, doctors and nursing, clairvoyance.

Notice that a few of the listings above seem duplicated, appearing in more than one of the four elemental categories. As an example, the home is listed under Earth and Water. Again, this is not an error. Here it allows you to more closely define the terms. Under the element Earth, the home refers to a structure, the building wherein you live. Under the element of Water, the home refers to the qualities of home life: love, stability, support, etc.

You could probably add many other ideas to this list as a result of your working with the elements over the last few months. This is highly advisable. What you might do is start a small book with precise definitions of what the elements represent to you. Use the above list as a starting point and expand upon it. And no, the above list is not written in stone as immutable law in some dank cave in the Himalayas. So, if you want to remove something from the above list or place it under another element, make sure you're right... then go ahead. With the above information you now have a system for the making of talismans.

Do you need help with a test? Make a talisman of Air. Do you need more love? Make a talisman of Water. Is there too much anger and violent emotions in your family life? Make an Amulet of Fire. If you need more money, a talisman of Earth should do the trick.

Now that you know on which element to base the talisman you wish to construct, the next question is "What is the first step for constructing a Low Magick talisman?" Whether you are doing Low Magick, High Magick or any other Magick, if you are doing something to affect yourself or someone else on this plane, that is, if you are doing Grey Magick, *ALWAYS begin by doing a divination!* I cannot stress this sufficiently.

One law which everything in our world must live by is the law most commonly called Karma, the law of cause and effect. Every action you take has its own consequences which will come upon you whether you are prepared for those consequences or not. Practitioners of Low Magick tend to go one step further than the "as you sow, so shall ye reap" idea of Karma. They say that whatever you do will be returned to you threefold. This threefold law states that if you do something good you will be rewarded with a similar amount of good three times over. However, do something negative and you will be "rewarded" with three times as much bad coming your way. And Karma is carried over from one life to the next. Suicide or death does not expiate Karma.

Let's say you want to leave the country, but need a great deal of money to do so. You make a talisman to get the money. Shortly after you learn that your parents have been in an accident and died, leaving you a large inheritance. You have done Grey Magick and helped yourself on the physical plane by getting the money. But your talisman may have been responsible for the deaths of your parents, so your magick was definitely of the blackest kind.

Karma is *amoral,* meaning it has no morality. It is perfectly and totally just. There are no exceptions to the law of Karma any more than there are exceptions to the law of gravity. If you do Black Magick, whether or not you originally intended it to be Black, you will pay for it sooner or later. I am therefore urging you *never* to do Black Magick. I do so not on any moral grounds (although I am ethically against Black Magick), but for self-protection.

In the above case, the talismanist had no way of knowing whether or not the Grey Magick would become Black. What should have been done first, therefore, was a divination to see whether or not it would be a good idea to do the talisman, and what the outcome would be. By doing this you can protect yourself from accidentally doing Black Magick and having to suffer the consequences.

Before doing any Grey Magick always do a divination!

The next step in making a Low magick talisman is to find an appropriate object to use for the talisman. Given just before the above correspondences for the four elements are different objects which can be used for the making of talismans associated with the elements. However, any object may be used. A rock painted red can represent Fire. A necklace or ring can also be used.

Put a coin in your refrigerator for an hour. Take it out with your left hand. Now put it in your right hand. You will find, of course, that the coin has gotten warmer than it was when you removed it from the refrigerator. The coin has been infused with energy in the form of heat. Likewise, virtually anything in this world has been infused with various types and quantities of psychic energies. Perhaps you have gone on a vacation and been in an utterly magnificent hotel room. Yet that room may have felt "cold" and uncomfortable compared to your far less luxurious home. This is because your psychic energies have not infused the room as they have your home. This is why, even if your home is a "dump," crawling with bugs, it still can feel like your home. You would have to live in a place for days, weeks or even months before that new house or apartment becomes your home.

Even small objects pick up psychic charges from their environment. Therefore, before using any object as a talisman, it must first be purified, cleansed of any known or unknown charge of psychic energy.

This is easy to do. Hold the object to be used as a talisman under running water. For this purpose you can use water coming out of a

sink faucet or a garden hose, or, more traditionally, a stream. Hold it there for about three minutes while you visualize all energies within the object flowing out of it with the water. Do not use the waves of the ocean for this purpose as the waves keep coming back and would return to the object you have chosen the energies you wished to cleanse.

If the object will not last well under flowing water, bury it in the ground for at least a half hour, preferably overnight. Our Mother Earth has a natural ability to "ground" out energies which are unwanted. We now have an object, painted an appropriate color, if you so desire, which has been purified and is ready to be charged.

The ancient Pagans were too busy working in the day to do magick during the sunlit hours. Holidays might be celebrated during the day, but Grey Magick was not usually done on festivals. Thus it has become traditional to do Low Magick at night. The best sites to do Low Magick are:

First—Outside, with a clear view of the Moon.
Second—Outside, without a view of the Moon.
Third—Inside, with a view of the Moon.
Fourth—Inside, without a view of the Moon.

The Moon, representing the Goddess aspect of divinity, was also seen to be a key force in magick of all kinds. The phases of the Moon were guides as to what your magick could do. During the waxing Moon, the period from first sight of the New Moon to the Full Moon, magick should be done to draw things toward you. Therefore, *Talismans should be made during the period of the growing Moon.* The strength of the Moon will be at its height at the moment of the Full Moon. *Amulets should be made from the day after the Full Moon until the Moon is no longer visible.* This phase is known as the waning Moon and reaches its strength during the dark of the Moon, that is, when the Moon is not visible.

If someone is ill and you wish to make a Talisman to aid the person, you can make a Talisman for health during the waxing of the Moon. If the Moon is waning you can make an Amulet to cause disease to leave. Determine the phase of the Moon and plan whether to make a Talisman or an Amulet accordingly.

If you are not familiar with astronomy or astrology, you may wonder how to quickly determine the phase of the Moon. Even if you do not have an astrological calendar which clearly tells you the phase

of the Moon* (although you should probably obtain one of these useful tools), there is an easy source for this information: your daily newspaper. Usually near either the weather section or near the sport fishing section you will find some rather silly looking drawings of the "Man in the Moon." These will tell the dates of the full, new and quarter moons. With this information it becomes easy to determine the phase of the Moon.

Most Pagans, both past and present, do not like the morals and ideals of others foisted upon them. As a sign of their independence and freedom, many practitioners of Low Magick prefer to work "sky-clad," that is, wearing only the sky: nude. While this does cut down on clothing bills and cleaning expenses, it can also cause a problem for those who wish to work outside in their backyard, due to prying neighbors. If you cannot work sky-clad, or would feel strange or inhibited working without clothes, then by all means do wear your special magickal clothes or robe.

Set up a small altar. You can use a table, chair, tree stump or flat rock. But orient it so that when behind it *you will be facing north, not east.* On the altar have the object you wish to use as a talisman, plus candles of the appropriate colors and incense if you like. You are now ready to begin the ritual which will charge the talisman and make it a powerful magickal tool.

Before going on, did you remember to do a divination first? If not, do so now. Remember to word the question of your divination in the form of "What will be the outcome of my making a(n) Talisman/Amulet for the purpose of _____?"

The following ritual is far more mental than verbal. In fact, in this ritual there is little to say, but many things to do.

STEP ONE. First, you should purify yourself and your area. Visualize a brilliant white (some say violet) light coming from the ends of the universe, going through the top of your head and down through your feet into the Earth. As it does so, realize that this pure light is taking with it all problems and impurities which may have been within you and on your mind either consciously or unconsciously. Next, visualize a bright white light forming a ring about your now purified self, at chest height, Now see in your mind's eye the expansion of this light of pure white brilliance so that it forms a circle around

* See *Llewellyn's Astrological Calendar* or *Llewellyn's Daily Planetary Guide.*

you three, five, seven or nine feet in diameter. The size depends upon the space available to you. Finally, this circle should expand above and below so that you are surrounded above, below, behind and to the front with the white light. You should be in the center of a brilliant sphere of white light.

If you prefer more ritualism, you may mix the work in the above paragaph with the following. If ritualism is not that important to you, you may ignore the following four paragraphs.

You will need a stick of incense and a small bowl of salt and another small bowl of water. Light the incense and hold it in front of you. Remember, you should be facing north. Say, **Behold! This is the union of Fire and Air!** Next put three pinches of salt into the water, or use the tip of your magickal blade to pick up and pour three "measures" of salt into the water. Hold up the mixture and say, **Behold! This is the union of Water and Earth!**

Now move to the north side of the circle with the stick of incense. Hold the incense in front of you and say, **I purify the North with Fire and Air.** Walk (clockwise) to the East, hold out the incense and say, **I purify the East with Fire and Air.** Continue in a similar manner at the South and West. Complete the circle by returning to the North. Now go back to your altar, replace the incense and pick up the mixed water and salt.

Go to the North portion of the circle. Dip your fingers in the salt and water solution and sprinkle it toward the North three times, saying, **I purify the North with Water and Earth.** Continue sprinkling as you move to the East. Stop here, sprinkle three times as you say, **I purify the East with Water and Earth.** Continue in a like manner to the South and West. Complete the circle by returning briefly to the North, then return to the altar.

Now repeat this entire censing and sprinkling process. except instead of using the word "purify," use the word "sanctify." Hence, **I Sanctify the North with Fire and Air,** etc.

Again, you may mix the two methods of purifying yourself and the area or use either the mental or ritual procedures. You do not have to use both.

As an aside, some self-professed "Pagans" who abhor anything which hints at ritual magick or Kabalism, clear their area with the LBRP! While there is nothing wrong with this practice, it is certainly not part of any ancient Wiccan system. Those who practice magick should be open to all possibilities. People who use Kabalistic methods

while decrying Kabalism should seek out the motive for their hypocrisy.

STEP TWO After purifying and clearing your circle, the next step is to "Grab the Moon." Here what you must do is take the essence of the magickal nature of the Moon (the Goddess aspect of Divinity) into your hands and place that nature into the talisman. At the same time you must charge the nature of the Moon with the purpose of the talisman. To Grab the Moon we use the gesture known as "The Triangle of Manifestation" which was described earlier in this course. To refresh your memory, this action is made by holding both hands flat with the thumbs extended at sixty degrees from the fingers. Place the tips of the thumbs together and tips of the first fingers of each hand together. This will form a triangle with the thumbs as the base line and the first fingers forming the sides. See the figure below:

Now hold up this Triangle of Manifestation so that you can see the Moon surrounded by the Triangle. If you are in a place where you cannot see the Moon, visualize it within the Triangle. In a short time there will seem to be two moons. The real (or visualized) Moon will have a second moon next to it. It will appear slightly to the side or "out of phase" with the original Moon. This second moon is the essence of the Moon's magickal power. It is possible that you may not be able to see this second moon, but *knowing* that it is there will suffice.

STEP THREE. Now you must do two things at once. While concentrating on that second moon, slowly bring your hands down toward the object you are using for the talisman. Try to keep the second moon's image within the Triangle (or know that it is there) and, in your mind, repeat over and over mentally a single word or short phrase which best represents the purpose of the talisman. As an example, the word "health" could be used to represent "I wish to get over this cold and regain my health." Limit any phrase to no more than four words.

As you do these things, bring your hands over, then down around the talisman. The goal is to surround the talisman with the Triangle formed by your hands. The energy of the Moon, impregnated by your will for the purpose of the talisman, is now joining with the object!

In a few seconds you should experience a new sensation. Some people describe it as a sudden lightness in the hands. Others describe it as a rush of energy or a snapping sensation in the hands. Everyone experiences this sensation somewhat differently, so I can't give an exact description. However, as soon as you experience the change, clap your hands or snap your fingers as you separate your hands and say, **It is done!**

What has happened here is that the energies of the Moon, mixed with your Will, have moved into the object, empowering your talisman. It is now charged and operative.

STEP FOUR. To finish the ritual, in your own words thank the powers of the universe who have aided you in this ritual and bid them depart to "their homes and habitations."

When you have achieved the goal of the talisman, the object needs to be discharged of any remaining energy. This can be done by holding it under water or burying it as before. It can then be reused as a talisman for another purpose. If possible, destroy the object by burning it to ash and getting rid of the ash in the air (by throwing it) or into water. Or, just put it into running water or bury it where it will not be found.

You may charge several talismans for the same purpose at one time. However it is not a good idea to try to energize several talismans for different purposes at the same time or even during the same ritual. Focus on one thing at a time.

When using a talisman it is a good idea to keep it on you or near you. If you are making the talisman for someone else, tell him or her to keep the talisman on or near their body. Of course, you should ask the person's permission before making the talisman or giving it to him or her. Do not, however, tell the person the intricacies of the ritual and of the construction of the talisman. Tell the person to whom you give the talisman to destroy the object or return it to you once the talisman has achieved its purpose.

The subconscious mind does not think in negatives. Don't make a talisman to "stop smoking." Rather, make one to be "free of smoking."

You may wish to put a time limit on your talisman. In your charging have it planned to achieve its goal in one week or one month or by a certain date. Even if you do not achieve the goal by that date, be sure to purify or destroy the talisman at that time. Then wait two more weeks to see if a result is forthcoming. If not, analyze what you might have done wrong and start over. Chemicals, under the same conditions, always react with each other in the same way. If they do not, the mistake was made by the experimenter. Likewise, magick always works. If not, you have made some error. It is interesting to note that while scientists will readily accept the statement regarding chemicals, they will attempt to refute the similar statement regarding magick. In this case, logic is on our side, not theirs.

Once you have charged your talisman, don't think about it. Your subconscious plays an important part in the magickal process. Constantly bringing the aspect of the mind which connects us to the astral plane down to the physical world will lower the effectiveness of your magickal work. Go back and re-read the section on Creative Visualization.

Be confident that your talisman is charged and will be effective. If you wish, you may recharge a talisman once a month without purifying the object if you are charging it for the exact same purpose and goal.

A Charged Guardian

A small or large statue or *objet d'art* makes a wonderful protective Amulet (technically called a "Guardian") for a house or apartment. It should be recharged at least once every six months, although monthly would be better. Keep it by the front door. If you have several entryways into your home, use several small statues (or even colorful rocks) overlooking each entry.

PART FOUR

Now we turn our attention back to Kabalistic Magick. As you have seen from the last section, making and charging a talisman using a Pagan system such as the one just presented is direct and fairly easy. There is little you have to prepare. You will find that the Kabalistic system takes more time and thought to construct a talisman. To me it makes a Kabalistic talisman more precise. I personally enjoy that precision and necessary mind-work. My personal experience indicates that a Kabalistic talisman, once charged, takes a little longer to achieve its effect, but that effect is far more intense than a Low Magick talisman. I am inclined to believe, however, that this is due to my own predilection for the Kabalah. In all probability, the Kabalistic talisman is neither more nor less effective than the Low Magick talisman. The difference is based upon the person who makes the talisman. Also note that although the Kabalistic talisman takes more time and effort to create than does a Pagan talisman, it is not more difficult to construct. It just takes some more thought and more time. If you follow the instructions given here you will have no problem in the construction and charging of a Kabalistic talisman.

Before the destruction of the second Temple in 70 A.D., many Kabalistic talismans were made of precious metals which could hang as a pendant on a chain or be attached to clothes. But the most common type of talisman from that time was a long, narrow scroll of parchment. Some of these have been found which were two inches wide and twenty-two inches long. This scroll was covered with writing. In fact, the ancient Kabalistic talismanist frequently used abbreviations to allow for more writing on the strip of parchment. This was then rolled up and placed in a leather, cloth or metal (usually silver) container.

In E.A. Wallis Budge's *Amulets and Talismans* the author describes a "perfect" Kabalistic talisman. Of course, no such talisman ever existed. Budge examined many ancient Kabalistic talismans and listed

what was common to most of them. In a similar manner, musicologists examined all of Johann Sebastian Bach's fugues and, with the help of a computer, came up with an "ideal" Bach fugue. However, when comparing the ideal with the actual they discovered that none of Bach's fugues perfectly matched the ideal.

Budge claimed that the ideal Kabalistic talisman had four sections:

1. The appropriate magickal name.
2. Appropriate Biblical texts.
3. A special prayer which is similar in nature but not identical to types of invocations.
4. The words "Amen" and "Selah" each repeated three times.

Gaster, in the *Hastings Encyclopedia*, claims the ancient talismans were made this way:

1. The parchment must be specially prepared.
2. The magickal name must be written exactly as it appeared in the Hebrew Old Testament.
3. The rest of the talisman must be written in "Ashuri" (the square Hebrew) letters.
4. No letter may touch another.
5. The talisman must be made in purity and while fasting.
6. It should be wrapped in leather or cloth (after being coiled into a tight roll).
7. It should be worn on the person or attached to his or her clothes.
8. Prayers should be said while constructing the talisman.

Gaster gives even more information and details, but these are not necessary for our study. The important thing to note is the time, care, effort and sacredness that is believed to be part of the construction of ancient Kabalistic talismans.

The early Kabalists did not create their mystic system from out of the air, no matter how romantic that idea may seem. Although the ancient Kabalistic talismans were particularly Hebraic in nature, much of what was done was based on earlier Pagan ideas. Thus, early Kabalistic talismans were not as specific as the ones made today. In fact, there were only about six reasons for making ancient Kabalistic talismans:

1. For generally beneficial and benedictory purposes.
2. For promotion of health.
3. For protection against the "Evil Eye" (curses, black magic, poisoning, etc.)

4. For the prevention of miscarriages.
5. For the promotion of fertility.
6. For the protection of mother and child at the time of birth.

As I have said before, the Kabalah is not something static and unchanging. It has evolved over the past several thousand years. These changes allow us to have a far wider variety of topics and deep precision in choosing the purpose for making our talisman. Also, it allows us to almost "fill in the spaces" according to a simple system once we know the purpose of the talisman we wish to construct.

First, we do not have to worry about the choice of an object to charge. Although precious metals were sometimes used, for eons the object of choice to use as a Kabalistic talisman has been a piece of virgin parchment. Parchment was so strong that it could be washed and used for writing over and over. Thus a used piece of parchment could carry with it various psychic energies which would be unwanted. Virgin (unused) parchment solved this problem. It was also easy to destroy once it had achieved its goal.

Today, real parchment is very expensive and hard to find. Imitation parchment is readily available at most stationery stores. If you are a purist, many occult stores do carry the real thing which is made of the skin of sheep or goats.

But why, other than for tradition, should you use parchment? In the ancient Middle East, wood was a fairly scarce commodity. Parchment was a sturdy and re-usable writing surface. It was an early, standard form of paper. For today's magicians there is nothing wrong with using plain, white, unused and unrecycled paper, except for aesthetic reasons. So, if you wish, you can use imitation parchment from a stationery store or even real parchment from an occult supply store. In this course I will be referring to the object upon which we will be making Kabalistic talismans as "paper," for paper will do just fine.

We will not be using a long scroll of paper. Modern Kabalistic talismans are much smaller and packed with more symbolism than their predecessors. If you cut out a piece of paper so that it is two inches by four inches and fold it in half, you will find that there are four squares: two on the front and two on the back, each exactly two inches by two inches. Each of these four squares is going to be filled with words and symbols. But where will we find them? Obviously, many will come in some way from the Tree of Life, the main symbol of the Kabalah. But how is this done?

TALISMANIC MAGICK

KETER: Basic inventions. Electronics. Radiations such as x-rays, radar, radio or television waves, etc. The unusual. Space vehicles. The far future. Ideas.

CHOCHMA: Radio. Television. Film. Extra Sensory Perception (ESP) and things psychic. Power generators. Magnetism. Static electricity. Rockets. Fireworks.

BINAH: *(Saturn)* Buildings. The elderly. Funerals. Wills. Reincarnation. Destruction of diseases and pests. Terminations and death. Plans. Debts. Real estate. Inheritances. Excavations. Mines. Trees and paper. Smelting. Fertilizers. Antiques. Concrete. Studying for exams. Acquiring the Astral Plane. The home. Obtaining esoteric knowledge.

HESED: *(Jupiter)* Speculation. gambling. Acquiring wealth. Abundance. Growth. Plenty. Bankers. Divination of the past. Leadership. Ambition. Career success. Obtaining friendship. Obtaining health. Acquiring honors. Obtaining luck. Law. Materialism. Poverty (the partner of wealth). Money. Expansion.

GIBURAH: *(Mars)* Conflict. Hunting. Military success. Energy. Vitality. Dentists. Surgeons. Surgery. Barbers. Butchers. Police. Soldiers. All things pertaining to war. Aggression. Physical strength. Courage. Politics. Debates. Athletics. Competition. Men. Lust.

TIFERET: *(Sun)* Obtain friendship. Obtain health. Create harmony. Obtain luck. Obtain money. Obtain patronage. Obtain peace. Find missing property. Prevent war. Regain youth. Superiors of all sorts. Illumination. Immediacy. Employees. Promotions. Labor. World leaders. Divine power.

NETZACH: *(Venus)* Beauty. Fostering friendship. Obtaining love. Insuring pleasure. Art. Music. Parties. Luxury. Jewels. Aphrodisiacs. Scents. Perfumes. Partnerships. Women.

HODE: *(Mercury)* Business and commercial success. Success in exams. Divination of the future. Influencing others. Theatrical success. Authors. Short trips. Writing. Bargain hunting. Schools. Basic medicine. Praxis (putting theory into action). Statistics. Teaching. Predictions. Self-improvement. Celibacy. The mind. Communications. Learning.

YESODE: *(Moon)* Knowledge of Astral Travel. Safe journeys. Achieve reconciliations. Foods, especially vegetables and flours. Fetuses and infants. Milk and dairy products. Preventing war. The home. The family. Cooking. Clairvoyance. Dreams. The sea. Agriculture. Natural medicine. Herbs.

On the facing page you will find a list of possible wants or desires associated with each Sephira. Read over the chart and see how various ideas relate to the ten Sephiroht. If something is not on the list, you can expand on the ideas list for each Sephira. Can you see, for example, how football would be related to Giburah? Or can you see that poetry is related more to Netzach than to Hode?

Let us say, for example, we wish to create a talisman to obtain a really good friendship. By going over the chart we can see that this would relate to Tiferet. Now check back to your list of Kabalistic Correspondences given in Lesson Three. From that page can be obtained the following list of items which can be put on the talisman. All of these words and items are associated with the Sephira Tiferet:

Tiferet	Beauty
Gold (or Yellow)	Olibanum (a scent)
Heart	YHVH El-oh-ah V'dah-aht
Breast	Sol (The Sun)
Topaz	Raphael
Divine Physician	Malacheem
Messengers	Ruach
Intellect	Vahv (of YHVH)
Phoenix	Sunflower
King	and others. . .

This is a large list. But there are even more things which we can use. For instance, we can come up with a numerical representation through one or both of two systems of numerology. Here is the most common system used today. It is known as the Pythagorean System.

1 2 3 4 5 6 7 8 9

a b c d e f g h i
j k l m n o p q r
s t u v w x y z

As you can see, the letters a, j and s are listed under and equal the number 1; the letters b, k and t equal 2, and so forth. For our talisman, let's use the key word "friendship" and figure out its numerical value according to the chart above:

f r i e n d s h i p
6+ 9+ 9+ 5+ 5+ 4+ 1+ 8+ 9+ 7 = 63 6+3 = 9

Notice that when the total of a word is greater than 9, the digits of the

result are summed to get a single digit answer. This is known as "Theosophical Reduction." In our example, the single digit which can be used to represent the word "friendship" is 9. So let's add this number to our list.

A more Kabalistic system, based on the sound qualities of the letters, is as follows:

1 = a, j, i, y.
2 = b, c, k, r, q (The "c" is hard as in the word cat.)
3 = g, l, s, ch, sh (The "S" sounds like "sh" as in the word sugar.)
4 = d, m, t.
5 = e, n, h.
6 = s, u, v, w, c. (The "s" sounds like that in sea; the "c" sounds like that in cent.)
7 = o, z, s, x. (The "s" sounds like a "z" as in scissors; the "x" also sounds like a "z" as in xylophone.)
8 = p, f, x, h. (This "h", as in the German "ach", is rare in English, but occurs in other languages.)
9 = th, tt, s. (This is an "s" which comes before a "w" as in the word switch.)

Now if we take our word, this is the enumeration:

f	r	i	e	n	d	sh	i	p			
8+	2+	1+	5+	5+	4+	3+	1+	8	=37	3+7=10	1+0+1

Here you can see that Theosophical Reduction must be done twice to reduce the number down to a single digit. The only time this reduction is not done is if your sum yields 11, 22 or 33, in which case you leave it as a double-digit figure. Books on numerology will explain these "master numbers" in detail.

In this more Kabalistic system above we have determined that the value of the word (and idea of) friendship is 1. We can add 1 to our list.

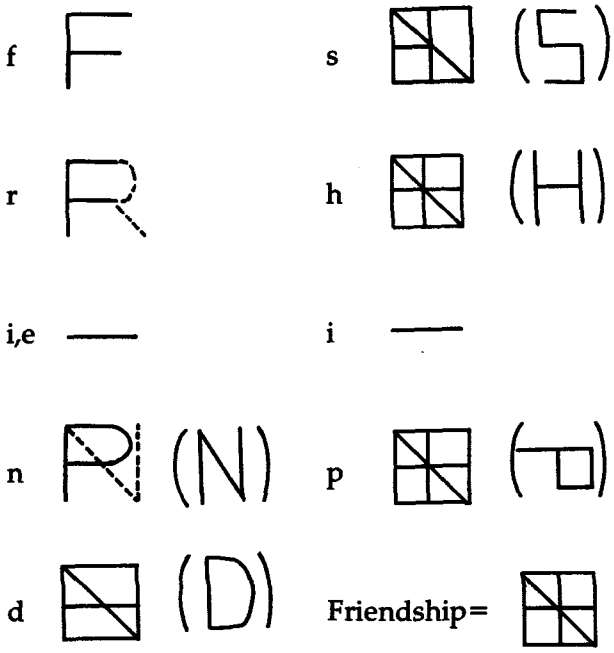
The reason this is a more Kabalistic system of numerology is because the values of the English letters are determined by associating them with the numbers of the Hebrew letters with which they sound identical. Thus, the Hebrew letter Aleph is related to the English letter "a." Since the Aleph equals 1, in this system the "a" also equals 1. The Yud is associated with the English letters "i" and "y," and, according to some people, "j." Thus, these letters are associated

with the number 10, the number associated with Yud. By Theosophical Reduction they become related to the number 1. Other possible associations, because they have several possible correspondences with Hebrew, have been moved to those numbers deemed appropriate.

Another system to make up magickal talismans was created by Austin Osman Spare, a contemporary occultist and remarkably talented artist. This derivation of his system is based upon his idea of a "Alphabet of Desire." In this system you take the English letters of a word, delete the vowels (remember, Hebrew has no vowels), and push the remaining letters together to form symbols. Here is how to create a symbol for the word "woman."

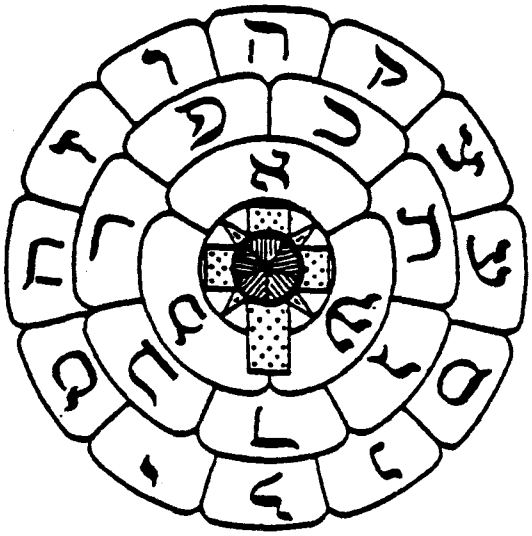
W O M A N WOMAN

Here is how to create a symbol for "friendship."

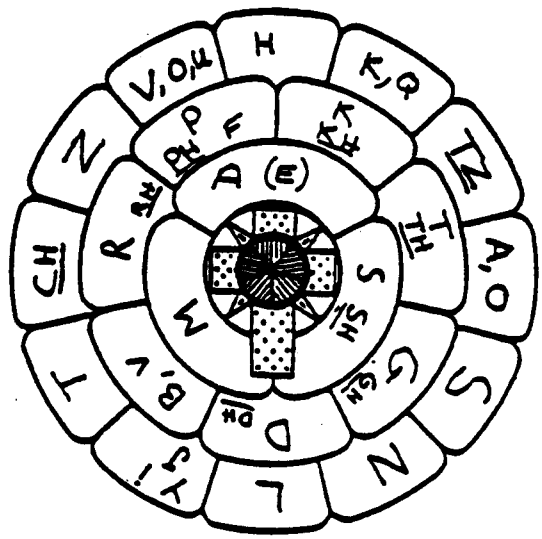


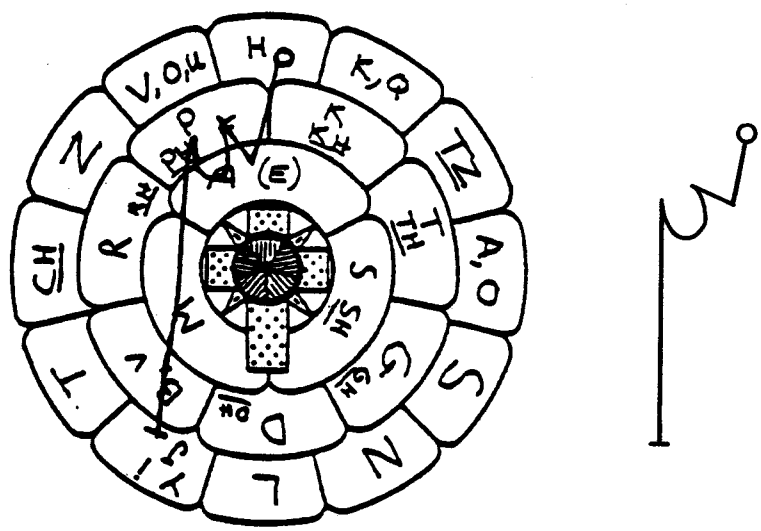
Notice, too, that the letters are made angular and may be turned sideways, as with the "p," or exaggerated as with the evolution of the "r." If you use a little imagination you can get a nice, artistic and somewhat complex symbol to add to our list representing friendship.

Another system you can use to make symbols for use on your talisman is based on the illustration shown below. It is the center of a symbol central to the Golden Dawn called the Hermetic Rose Cross. As you can see, there are three circles of symbols in the figure on the upper left. These, of course, are the Hebrew letters. They are arranged according to a description of the letters given in the *Sepher Yetzirah*. The transliteration into English is shown in the symbol on the opposite page.



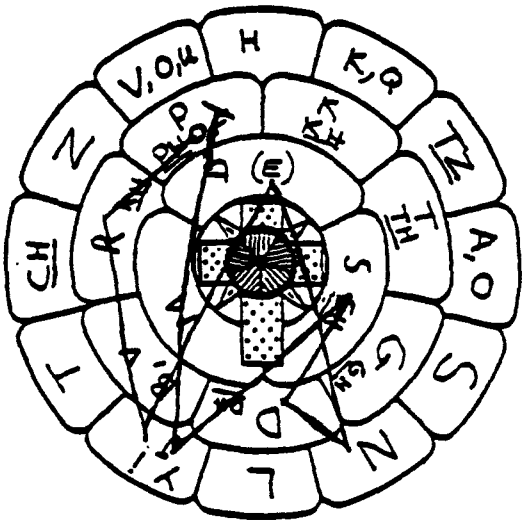
To use this glyph to make mystic symbols, simply lay a piece of thin paper over the figure. Draw a small circle in the section where you find the first letter of the word which you wish to symbolize. From that circle, draw a straight line to the space with the second letter of the word. Continue with this pattern until you have completed the word. Draw a short line across the end of the line to indicate the end of the word. If you have any double letters in your word, simply draw a loop back to the same section as indicated in the example immediately above. Note, too, that there are a few duplicated letters. If you have a word with a letter found in more than one place on the figure, choose whichever design looks most aesthetically pleasing.

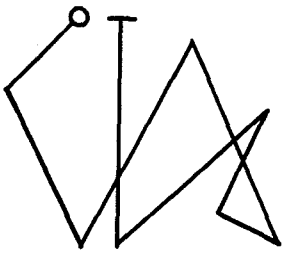

H
K,Q
TZ
A,O
S
N
L
Yi
T
CH
N
V,O,μ
A (E)
S
G
D
B,V
M
R


H
K,Q
TZ
A,O
S
N
L
Yi
T
CH
N
V,O,μ
A (E)
S
G
D
B,V
M
R

Happy

It is okay to have lines cross over each other. See the example below:





Friendship

Notice that in the above two samples, for the words "happy" and "friendship" I have shown that the symbol, once designed and

understood, may have any dimensions. Thus we have another symbol which can be added to our list of items which can be used to make a talisman.

With what we have thus far, it is possible now to make up quite a nice talisman for friendship. All we need to do is fill up the four squares of our piece of paper with selections from our list. You do not have to use all of the selections from the list, nor should you be limited by the contents of the list.

On the next page is an example drawn from the list we have created. On side one we see a heart, the letter vahv plus the letter name spelled out. We also see the words Ruach and intellect. Again, all of these ideas are from the list we have compiled.

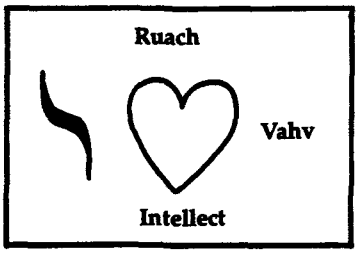
On the second side we see that the whole side has been shaded golden yellow. In the center is the astrological symbol for the Sun, a circle with a dot at the center. Also on this side is the God Name, YHVH El-oh-ah V'dah-aht and the name of the Archangel Raphael who is the Divine Physician.

On side three is the name of the Sephira, Tiferet, and its meaning which is beauty. On either side is found the name of the Order of Angels, the Malacheem which means Messengers. In the center is the symbol derived from the system of A.O. Spare.

Finally, on side four are seen the numerological values of the word "friendship" and the symbol drawn from the center of the Hermetic Rose Cross.

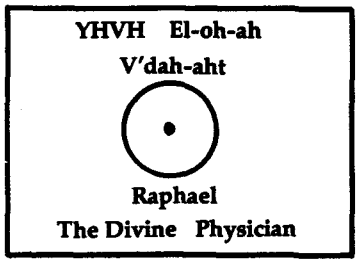
It is not necessary to make your talismans absolutely perfect works of art. Merely draw your best and put all of your energies into the construction of the talisman and you will be successful.

In the next lesson you will learn how to make your piece of paper with symbols on it change into a powerful magickal tool. To do so you will also need something in which to place the talisman once it is charged. The easiest way to do this is by getting a felt square in the color appropriate to the Sephira with which you are working. In this case, yellow or gold would be the correct color. Take the square and cut out a piece three inches by five inches. Fold it in half and staple or sew up two of the open sides. You will have a container which is the right size and into which the charged talisman may be slipped. Don't sew or staple the top until after you have placed the talisman inside! A string may also be attached so that it can be worn as a necklace under your clothes.

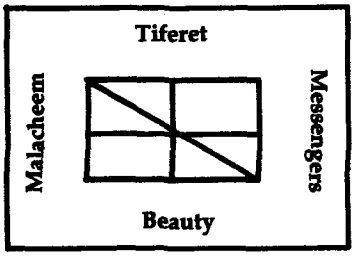


SIDE ONE

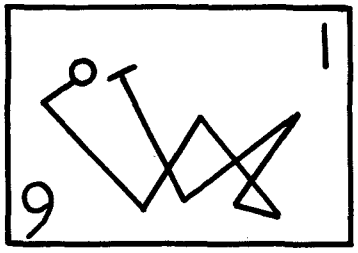
SHADED
GOLDEN
YELLOW



SIDE TWO



SIDE THREE



SIDE FOUR

It is important for you to understand that you cannot learn magick by just reading. It takes practice, study and thinking. If you have not re-read, studied and thought about the previous lessons in this course, you should do so immediately.

If you have done so you should have noticed that the Hebrew spelling of the Archangelic names used on the elemental weapons always ends with the letter known as the Lahmed. Since this has an "l" sound, and the Archangelic names all end with the syllable "-el," this should be obvious. Now look back to Lesson Three where instructions are given on the symbols for the Pentacle. Auriel is missing the Lahmed when spelled in Hebrew. Did you catch this as you studied your lessons and think it was a typographical error? If so, congratulations! You are well on the way to being a thinking, competent magician.

If not, do not feel bad nor despair. This was not meant to be a trick or a trap. Rather, it is a simple lesson which is better learned here than during the performance of a magickal rite! It is important to be certain that everything you are doing and using is correct.

So go over and restudy the lessons up to this point. Don't just read them. Think about them, question them, take the logic presented in them to the limit and see where it takes you or if it breaks down. In this way you can become an excellent, fearless, powerful magician.

On your Pentacle, you should correct your Hebrew: Auriel looks like this: אוריאל

Supplement to Lesson Seven

At this time some of you may be thinking that the information I have presented to you on Kabalistic talismans is incomplete. Why didn't I mention that the numeral "6" could also be used for the friendship talisman as Tiferet is the sixth Sephira? And what about all those other talismans one can see in books and for sale in occult shops which look nothing like the talismans I have described?

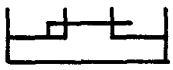
These are fair questions for which I have two answers. First, the ancient Kabalists made individualized talismans, not mass-produced items. In fact, some are so individualized that various abbreviated Hebrew inscriptions cannot be interpreted even after years of study. Certainly you could copy designs from other sources. But the work and time spent in the designing of your personal talisman is Kabalistically important. Also, many of the pre-fab book talismans have been mutilated and changed over the centuries, making their validity questionable.

Second, and more importantly, this course is meant to be an *introduction* to Ceremonial Magick, not the final word. As stated in an earlier lesson, a goal of this course is to allow you to pick up any book on magick, read it, and have enough understanding of it to use what is in the book (I have to add that over the past fifteen years highly advanced magick books have been published which are tremendously difficult for those who do not understand specialized meaning of key words. But, being very advanced, it would not be a good idea to start off with them, anyway). I have numerous books on talismans, and to present all of the information in those books, all of the sigils, symbols and ideas, would take hundreds of pages.

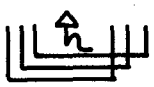
However, I think it only fair to present to you in supplement some other symbolic systems for representing planetary influences. Yes, it will be incomplete, but it will show you where they are derived. If you want, feel free to include them in your talisman making.

The book the *Arbatel of Magick* is extremely rare today. It was first published in Latin in 1575 at Basle, and published for the first time in English in London in 1655. It is supposed to contain nine sections, but only one remains (or ever existed). It is known as "Isagogue," or "A Book of the Institutions of Magick." In this work, which is introductory in nature, are given the so-called "Olympian Spirits," each with

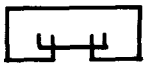
its own "character" or symbol. Here is a listing of their names, symbols and the planets to which they correspond:



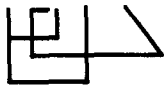
ARATRON (Saturn)



PHALEC (Mars)



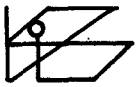
HAGITH (Venus)



BETHER (Jupiter)

OCH (Sun)

PHUL (Moon)



OPHIEL (Mercury)

Other symbols you can use on your talisman include the astrological symbols of the planets and their number (which is the same as the number of the Sephira) as follows:

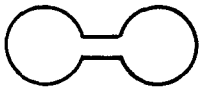
PLANET	NUMBER	SYMBOL
Saturn	3	♄
Mars	5	♂
Venus	7	♀
Moon	9	☽ (☋ or ☊)
Jupiter	4	♃
Sun	6	☉
Mercury	8	☿

Notice that there is no planet associated with numbers one and two. This is beause the first two Sephiroht are associated with what is called the "first swirlings" and the belt of the Zodiac. Some modern Kabalists do equate these with the outer planets, but this is debatable

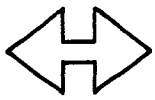
and there is still too much disagreement to decide for anything other than the ancient sources as given here.

You can also see that the "Talismanic Magick" Chart does not include the tenth Sephira. This is related to the planet Earth and to the magickal elements of which our planet is composed. It is not needed for our system of talisman making.

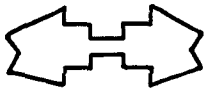
It would also be appropriate to cut your talisman into a shape with the number of sides matching the number of the Sephira or planet. The square design is always appropriate as is the circular design with a hinge as shown below. This design looks like a locket:



In a similar fashion, an appropriate shape for a Saturn or Binah oriented talisman (related to the number three) is the triangular locket design shown below:



A locket made of nonagons would be associated with the Lunar or Yesodic talisman:



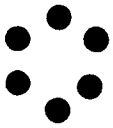
Geomancy is an ancient divinatory art with similarities to the Yi King (commonly spelled I Ching). Originally, dots were made at random with a pointed stick in the soil. The number of these dots was then totaled. If the sum was even, two dots were made to the side. If the number was odd, only one dot was used. A figure made up of four lines of either one or two dots was thus created.

This process was then repeated several times followed by more patterns synthesized from combinations of the original patterns. Finally, all of these figures were placed on a horoscope chart and interpreted according to a set of rules.

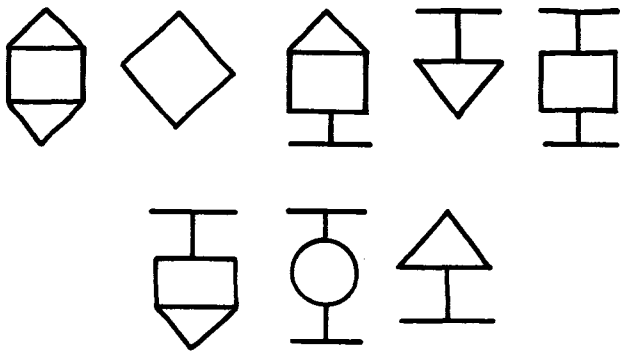
When learning Geomancy, it appears complex and difficult. Actually, one becomes quite facile at it with practice. The rules of Geomancy are available in several books including *The Golden Dawn* by Israel Regardie and *The Equinox* by Aleister Crowley.

Each Geomantic figure is related to a particular planet. By playing "connect the dots" with the figure you can make a series of designs related to the planets and based on the Geomantic symbols. This subject is too complex to discuss fully here, but I want to give you an idea of what the symbols look like so you will recognize them in talismans you may see in various pieces of literature and on pre-fab talismans.

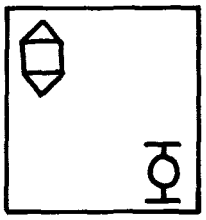
The figure below is the Geomantic figure known as Carcer (kahr-sehr). It is associated with Saturn in its rulership of Capricorn:

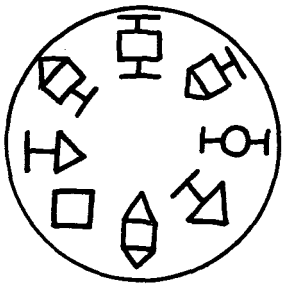


By connecting the dots you can make any of these figures:

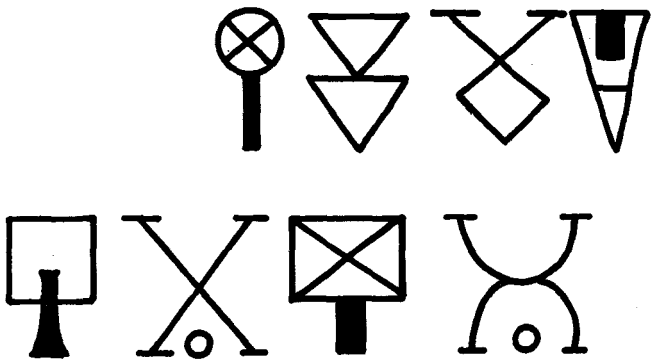


When used on talismans they might be used singly or in groups as shown in the samples below:





A series of more complex figures can be constructed from the Geomantic figure Acquisitio (Ak-kwih-seet-ee-yoh), wherein Jupiter rules Sagittarius:



Geomantic symbols used in talismans all have the same style and "feel" as the ones shown above. They are presented here so you can recognize their appearance when you see them. As an example of this, see the book entitled *Raphael's Ancient Manuscript of Talismanic Magic.* It contains many typical talismans which use the above Geomantic type symbols. It also uses such things as the written letters of the Enochian or Angelic language (for samples of this language see the Watchtower Ritual).

There are several other books which have examples which you can use as a basis or as a model for your talismans such as *The Black Pullet* and the pseudo 6th-10th Books of Moses.

However. . . you will never be a true magician if all you can do is copy what others have done before you. It is far better to design your own talismans from scratch. This is the way the ancient Kabalists did it, and it is the way you can do it, too. Therefore, I strongly urge you to ignore talismans you have seen presented elsewhere and create your own for now. Later you can copy or borrow as you will.

In many ways the creation of a talisman is like the designing of a magickal ritual. While there are certain rules and patterns to follow, you are allowed a great deal of leeway within those patterns.

Remember, anybody can copy anything or follow a few rules. But magick is more than just copying and learning rules. That is merely the "science" aspect of magick. What you do within the guidelines is the "art" aspect of magick. The best magicians are not mere copyists. They are creative artists of the highest caliber. I hope that by the time you finish this course you will be well on your way to knowing the rules (being a Magickal Scientist) and being capable of creativity and originality within those rules (being a Magickal Artist). The person who perfects both of these is a powerful wyzard, indeed.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Seven. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What is your direct link to the astral plane?
2. How is the Kabalistic System of Mental Magick different from Positive Affirmations and Creative Visualization.
3. Give the ways Witches worship Satan.
4. What happened to the first edition of Reginald Scot's *The Discoverie of Witchcraft* and why?
5. What book, published in 1921, sparked an interest in Witchcraft?
6. Why was the book *Witchcraft Today*, by Gerald Gardner, important?
7. Define "talisman."
8. What should you do before performing Grey Magick.
9. What does "sky-clad" mean?
10. How many talismans with the same purpose can be charged at the same time? How many with different purposes can be charged at the same time?
11. What is a house "Guardian?"
12. What is Theosophical Reduction?

The following questions only you can answer.

1. Are you continuing with your rituals?
2. Is your life changing in any way?
3. What are your feelings about the religion of Wicca? Are you prejudiced against any particular religion?
4. Have you made any talismans yet?
5. Are you keeping your diaries up to date?
6. Can you think of a situation where you would be willing to face the problems of negative Karma for doing Black Magick?

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L·e·s·s·o·n

8

PART ONE

In the previous lesson, as in several other lessons, I have indicated that theoretical perfection is not necessary for successful magickal work. All you need to do is your best. This is an important consideration, as otherwise there would be even fewer real magicians in the world today. Visualization work would be limited to those with textbook perfect visualization abilities. Vibration of the names and sacred words would be limited to those with a full knowledge of Hebrew, Latin and Greek (not to mention Egyptian, Chaldean, Enochian and other languages) and who are also professional quality singers. Likewise, no talismans would be made, save by artists of the highest rank.

Thankfully, this is not necessary. What is necessary is that you do your best. But what exactly is your best?

Imagine for a moment that you are somebody's supervisor. They turn in a piece of work to you for your approval. Although it is very good, you believe that the worker is capable of better and you tell the worker so. To this the worker replies, "But this is my best work." You reply that you think the worker is capable of more and want the worker to do the project over. To the pleasure of both of you, the new work is far superior.

This is not just some sort of "strive to do better" philosophy. The fact is that most of us are not even aware of or awake to our capabilities and possibilities.

I have a friend who is a writer. She asked me one time to com-

ment on some writing she had done. I told her I would do so only if I could be very honest. I read the work and gave her my honest opinion: it was awful! Some of the situations were unbelievable. The dialogue was awkward or inappropriate. She was furious with me and I thought she would never speak to me again after my critique.

About a week later I got a call from her. She greeted me with, "You're a mean son-of-a-bitch!" She told me how she had been up all night, upset over what I had said. The next day she had gone to a friend who was a professional writer and asked for his opinion. He apparently agreed with me on several points. She spent hours rewriting the pages. She read them to me over the phone and I was deeply impressed. She knew that her writing was now much better. I still think it is one of the best things I have ever read. I told her, simply, that I knew she was capable of work as fine as this and I would not let her get away with doing less than her best.

Likewise, you should not allow yourself to do less than your best. Many times your best is better than you think it can be. Strive to always do the very best you can.

If you ever have the opportunity to talk with someone who performs and records music for a living, ask them if there is anything they would change on their last album. Having been a musician and knowing many musicians, I will tell you now that to a person they will each tell you that there are many things they would have done differently. They seek perfection, but settle for their best.

Across my room sits a pentacle which I recently made. Quite frankly, it not only is one of the best things I have ever done, but it is also better than most of the similar pentacles I have seen. Some people have told me that it is incredibly well done. But I see the lines which could be better, the letters which could be better formed. It came out better than I thought it ever could, but I am still striving for perfection.

Of course, we can never achieve perfection while we are physically alive. I have heard that when craftspeople make Persian rugs they will always put in a wrong thread somewhere because "only Allah is perfect." I am not saying that you should make imperfections in your designs for talismans. Rather, strive for perfection, but accept your best. Remember, though, that your best may be far better than you think.

Let me make clear, then, that the examples of talismans given in

this course are just that: samples. You can adjust them as you will, adding or subtracting from them according to what you think is right. Use them as guidelines only. When you actually construct them, they are no longer samples. They need to be your very best.

With this in mind, let's look at another sample talisman:

After being out of work for six months, Thomas Jones has just gotten a new, well-paying job. But over the last several months his debts have piled up. Unless he can get help soon he may be kicked out of where he lives (the gas, electricity and phone have already been cut off) and have his car repossessed. Thomas decides that he would need a thousand dollars to tide him over until his new paychecks start coming in regularly. Notice that in this instance, the desire for money will cover many problems. Thus, in this type of situation, doing a talisman for more money is appropriate.

First, a Tarot divination is done. The results of this divination are very positive, so a list is made of what figures could be included on the talisman.

A Talisman to Obtain One Thousand Dollars

Key Word: Thousand	Key Symbol: $1,000
Sephira: Hesed	Planet: Jupiter

Selections from Kabalistic Correspondences page:

Sephira number: 4	Sephira meaning: Mercy
Color: Blue	Chakra: Heart
God Name: El	Metal: Tin
Stone: Sapphire; Amethyst	Archangel: Tzadkiel
English of Tzadkiel: Justice of God	Creature: Unicorn
Angelic Order: Chasmaleem	Tool: Wand

English of Chasmaleem: Brilliant Ones

Western (Pythagorean) numerology:

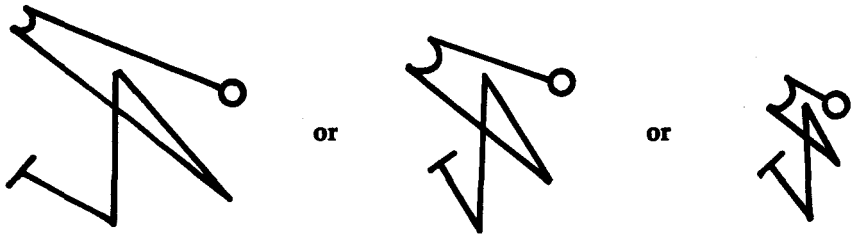
for:	T	H	O	U	S	A	N	D		
	2+	8+	6+	3+	1+	1+	5+	4	=30	3+0 = 3

In Kabalistic numerology:

Th	O	U	S	A	N	D		
9+	7+	6+	7+	1+	5+	4= 39	3+9 = 12	1+2 = 3

Interestingly, 3 represents the idea "thousand" in both Western numerology and Kabalistic numerology.

Here is the sigil for "Thousand" taken from the Rose:



Here is the system of Spare:

THOUSAND
THSND

T +

Add H=

(H on its side)

Add S=

(very angular, stylized letter)

Add N=

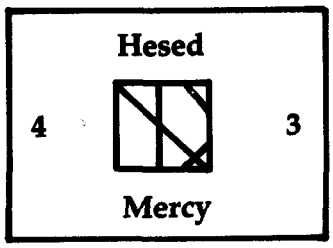
Add D=

(angular, stylized letter)

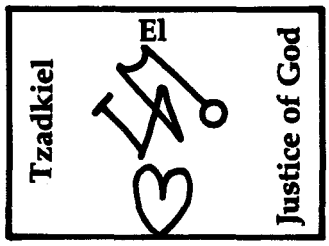
Here is the final symbol:

Here is the sigil for the Olympian Spirit Bether:

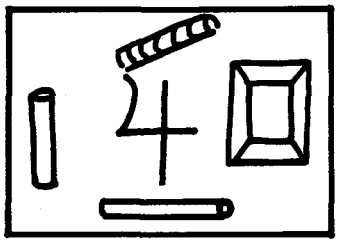
Here is the astrological symbol of Jupiter: ♃



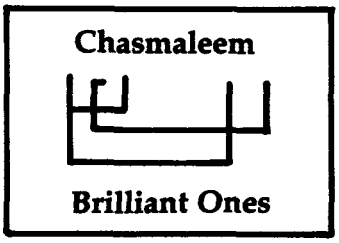
Side 1



Side 2



Side 3



Side 4

Now, with all of the above, let's try a sample talisman to obtain one thousand dollars. On the previous page you will find the sample. Side 1 has the symbol from the system of Spare, the number derived from the numerological systems, the number of the Sephira, the name of the Sephira and its translation.

Side 2 has the sigil from the Rose, the God Name, the Archangelic Name and the translation of that name, plus a heart as the symbol of the heart chakra.

Side 3 has the symbol for Jupiter in the center. Above is an image of a unicorn's horn. Below is a wand and to the left is a tin can. To the right is a gem to represent a sapphire. This whole side is shaded deep blue.

Side 4 has the sigil of Bether plus the name of the Angelic Order above and the translation of that name below.

Thus you can see how easy it is to construct a talisman from the information contained so far in this course. I would urge you at this time to try your hand at creating some sample talismans. Try one to help pass a test, to win at gambling or obtain spiritual wisdom. Figure out what your needs are and then try designing some talismans for those purposes.

At this point in your studies I suggest that any talismans you create should be constructed from the information contained so far in this course. Do not, at this time, go to outside sources. This is not meant to hinder you from looking at other sources. I always encourage looking at the works of other writers.

The fact of the matter is that some books which claim to be showing talismanic symbols give in part or in toto symbols used to "summon up" spiritual beings, entities or powers (call them what you will). As an example of this I call your attention to the small book, *Secrets of Magical Seals* by Anna Riva. This book gives a wide variety of symbols with "instructions" on how to use them as talismans. One of the largest sections of this book is dedicated to the "Seals of Solomon" and you are told that "an appropriate seal can be found to influence one's special situation or objective."

These "seals" come directly from *The Greater Key of Solomon* and are actually known as "Medals or Pentacles." Their purpose is to strike "terror into the Spirits and . . . [reduce] them to obedience. . . If thou invokest the Spirits by virtue of these Pentacles, they will obey thee without repugnance, and will fear them, and thou shalt see them so

surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will."

These are not figures for use on talismans such as we have been discussing. They are protective devices for use in magickal evocations and invocations.

By the end of this course you will be able to tell the difference between symbols to be used on talismans and symbols to be used for other purposes. At that time freely choose whatever symbols you wish. At this time, stick to what you have been shown. Remember, one of the goals of this course is to allow you to pick up and understand any book of magick by the *end* of these lessons, not by the middle!

Let's assume that you have constructed your talisman, after, of course, you have done a divination to discover the outcome of making the device. The next step is to empower it, to charge it, to consecrate it. This brings us to the next section of this lesson.

PART TWO

The charging of a Kabalistic talisman requires more preparation and, to my mind, involvement than does the charging of a Low Magick talisman. In common with the Low Magick talisman it may be *constructed* at any time. Another similarity is that Talismans should be charged during the waxing of the Moon and Amulets should be charged during the waning of the Moon. But the time for the charging of a Kabalistic talisman is far more precisely defined.

The phases of the Moon each last about two weeks. The Kabalah moves down to a daily structure. Each day is associated with a planet. Monday is short for "Moon-day." In French, the name of Tuesday is *Mardi*, the day of Mars. Tues was the name of a European God who was equated with the God Mars. Similarly, the Northern European's Woden's day became Wednesday. In French it is *Mercredi*, the day of Mercury. Thor's day became Thursday. Thor relates to the god Jupiter, and in French *Jeudi* means Jupiter's day and is the name for Thursday. Freya's day became Friday. In French this is *Vendredi* or the day of Venus. Saturn's day and Sun-day are obvious.

Thus we see that each day is associated with a planet:

Monday = Moon
Tuesday = Mars
Wednesday = Mercury
Thursday = Jupiter
Friday = Venus
Saturday = Saturn
Sunday = Sun

If we are going to make a talisman associated with the Sephira Hesed and the planet Jupiter, it would make sense to charge that talisman on the day associated with that planet, Thursday. But there's more. For the charging of the Kabalistic talisman gets even more precise than moving to a day of the week.

We tend to think of our numerical system as being what is called "base ten," a decimal system. This, however, has not always been the case. At one time base 12 was very important and may have been the dominant mathematical system. There are still many remnants of base 12. There are special names for the first 12 numbers. After that the numbers are combinations such as three-ten (thirteen), four-ten (fourteen), twenty-five, thirty-six, etc. There is no "oneteen" or "twoteen." Furthermore, there are 12 inches in a foot, not 10 inches. There are 12 months in a year even though there are 13 Lunar cycles. There are 12 constellations in the Zodiacal belt, although more or less could have been chosen. As an example, the constellation Cetus, the Whale, is within the Zodiacal belt, but is ignored by most astrologers.

The day is split into 24 hours. Dividing this in half, we find that there are two periods of twelve hours each. It is logical to assume that there are 12 daylight hours and 12 darkness hours. While this is nice to assume on a theoretical basis, the unfortunate fact is that this precise 12-and-12 day only occurs twice during the year: on the Equinoxes.

The ancient Kabalists did divide the day into 24 hours and associated each hour with a planet. There have been several variations on the following list, but I have found the one shown here, taken from *The Greater Key of Solomon*, to be the most accurate (see table pp. 346-347).

This table of Magickal or Planetary Hours shows that each hour is associated with a planet. If you go back and look at the page of Kabalistic Correspondences in Lesson Three you will see that there are no

planets associated with either Keter or Hochma. If you make a talisman associated with either of these two Sephiroht, it can be charged at any hour. Those talismans associated with the other Sephiroht must be charged during the appropriate Magickal or Planetary hour.

It is important that you understand the comments under the Table of Planetary or Magickal Hours. These Magickal Hours are astronomical in nature and are not based upon the ticks or non-audible hum of common clocks. Planetary Hours are not the same as our regular sixty-minute hours.

Here are the steps to find out how long a planetary hour is:

1. Divide the number of minutes between sunrise and sunset by 12. This gives you the length of a daylight hour.
2. Subtract the number of minutes in a daylight Magickal hour from 120 (the number of minutes in two regular hours). This gives you the number of minutes in a darkness Magickal hour.

Example: Let's say that the sun rises at 5:00 A.M. and sets at 7:00 P.M. This gives us a daylight period of 14 hours or (multiply by 60 minutes per hour) 840 minutes. Divide this by 12 and we get a Magickal daylight hour of 70 minutes. This means that the first Magickal hour will run from 5:00 A.M. to 6:10 A.M. The second will run from 6:10 A.M. to 7:20 A.M., etc.

Subtracting 70 (the minutes in a daylight Magickal hour) from 120 (the number of minutes in two hours) you will see that a nighttime Magickal hour on this day lasts 50 minutes. Continuing with the above example, we can see that the first evening Magickal Hour will last from 7:00 P.M. to 7:50 P.M. The second evening Magickal Hour will run from 7:50 P.M. to 8:40 P.M., etc.

Obviously, this entire process could be reversed. You could determine the length of time from sunset to sunrise and divide it by twelve to first find the length of a nighttime Magickal hour. It will work both ways. The important thing to remember is that Planetary Hours are based on the length of time between sunset and sunrise, sunrise and sunset. They are not based on 60-minute hours.

For some reason, many students seem to have difficulty working out the Magickal Hours. Usually this lasts *until they try to work out a set of Magickal Hours for one day.* If, therefore, the Planetary Hours are not clear to you right away, try working out a day or two. The sunrise and sunset times are listed in most daily newspapers in the weather section. Many sporting goods stores also have lists of these times.

Table of Planetary or Magickal Hours

	Sunday	**Monday**	**Tuesday**	**Weds.**	**Thursday**	**Friday**	**Saturday**
Sunrise							
1st Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2nd Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3rd Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7th Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8th Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Table of Planetary or Magickal Hours

	Sunday	Monday	Tuesday	Wednes.	Thursday	Friday	Saturday
Sunset							
1st Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2nd Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3rd Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6th Hour	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7th Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8th Hour	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9th Hour	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10th Hour	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11th Hour	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12th Hour	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Comments

Magickal or Planetary Hours are not the same as regular daily hours. Divide the total time between sunrise and sunset by 12. This will give you the length of the Magickal Hours of the day. Dividing the time between sunset and sunrise by 12 will give you the length of the Planetary Hours of the night. The hours of the day and night will be of different lengths except on the Equinoxes.*

* Sunrise and sunset tables are given in *Llewellyn's Daily Planetary Guide.*

Times for Charging Kabalistic Talismans

BEST: On the day and in the hour associated with appropriate planet.
EXCELLENT: On any day, in the hour of the appropriate planet.
NOT ACCEPTABLE: Other times.
EXCEPTIONS: Keter and Hochma, which are not associated with planets.

Phases of the Moon must be observed.

In the last lesson we designed a talisman for friendship which was associated with the planet Sol, the Sun. First let me say that I do know that the Sun is not what we would today consider a planet. However, the word planet means "wanderer." Those bodies in the skies which moved faster than the slow turn of the stars were considered to be wanderers or planets. Thus since the Sun and Moon appear to move faster than the backdrop of stars from our Earth-centered point of view, they are considered planets.

The best time to charge this talisman would be on the day associated with the planet, Sunday, in the magickal Hour of the Sun. But let us assume that today is Monday and we do not wish to wait for Sunday to come around to charge the talisman. Let us further assume that we wish to charge the talisman in the evening.

We can see from the previous chart that on Monday the Sun is related to the seventh Magickal Hour after sunset. If we also go by the example given earlier of 50 minute magickal evening hours and sunset at 7:00 P.M., we can develop the following chart:

After Sunset	*Planet*	*Time*
1st Hour	Venus	7:00-7:50 P.M.
2nd Hour	Mercury	7:50—8:40 P.M.
3rd Hour	Moon	8:40-9:30 P.M.
4th Hour	Saturn	9:30-10:20 P.M.
5th Hour	Jupiter	10:20-11:10 P.M.
6th Hour	Mars	11:10 P.M. to Midnight
7th Hour	Sun	Midnight to 12:50 A.M., etc.

So on this particular Monday the evening Planetary Hour of the Sun does not come until the midnight hour. It may happen that this would not be a good time for us to do the ritual. Perhaps we may have to arise early in the morning and do not wish to stay up quite that late.

On Tuesday evening, however, the Planetary Hour of the Sun comes only four Magickal Hours after sunset. Since the times would be very close with only a day difference, this would mean that on this particular Tuesday the evening Magickal Hour of the Sun would last from about 9:30 to 10:20 P.M. with a few minutes' difference at most. In this theoretical example, the Tuesday evening hour works out fine, so we decide to charge the talisman on Tuesday evening.

Remember, a talisman itself is nothing but inert material. It must be activated by the forces of higher planes and guided by our Will. Even if you go to an occult store and buy an expensive (and frequently poorly or incorrectly made) talisman, it is still inert until it is charged. The effect of the following ritual is to endow an inert and impotent "thing" with balanced motion in a given direction.

The Simple Talisman Charging and Consecrating Ritual

Part One:

1. Set up your altar as per your regular ritual practice.
2. Put on your altar the talisman, ready to be charged.
   a. It should already have been designed and constructed.
   b. According to the Moon's phase it should be deemed a Talisman or Amulet.
   c. A bag to hold it, such as already described, should lie next to the talisman on the altar.
   d. A divination *must* have been done to determine the outcome of the Magickal Operation.
   e. A word or short phrase should be determined to represent the talisman.
3. You should take a ritual cleansing bath as previously described in this course.

Part Two:

At the appropriate hour (in the case of our example, the hour of the Sun) begin the ritual with the following:

1. The Relaxation Ritual.
2. The Lesser Banishing Ritual of the Pentagram.

3. The Banishing Ritual of the Hexagram.
4. The Middle Pillar Ritual (do *NOT* do the Circulation of the Body of Light).

Part Three:

1. Change the energy flowing through you as a result of the Middle Pillar Ritual by the use of your imagination and Will to the color of the appropriate Sephira. In the case of our example you would use pure Gold or Yellow.
2. Pick up the talisman and hold it between your hands. Direct the energy controlled in the Middle Pillar down your arms, into your hands and thus into the talisman. Feel it flow!
3. Say:

a. **Come, oh** (vibrate name of the Angelic Order), **servants to God. Surround, Consecrate and charge this talisman!** (re-vibrate name of Angelic Order.)

b. **Oh** (vibrate name of Archangel), **help thy humble servant and consecrate and charge this talisman!** (re-vibrate name of Archangel.)

c. **I invoke the power of** (vibrate God name)**!!! Charge and consecrate this talisman for thy name's sake!** (re-vibrate God name.)

In our example, the name of the Angelic Order is "Malacheem" and the Archangel is Raphael. The God Name is Yud-Heh-Vahv-Heh El-oh-ah V'dah-aht. These can be found on the first list of Kabalistic Correspondences. I hope you are beginning to see just how important that page of information is.

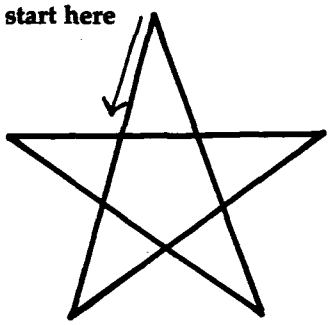
4. Using the predetermined word or short phrase, say, out loud, the purpose of the talisman.
5. Hold the talisman flat in your left hand. Pick up the Rainbow Wand by the band of color associated with the planet with which you are working. To do this you must know which planet is said to rule which sign.

Sign	*Planet*
Aries	Mars
Taurus	Venus (loving security, luxury)
Gemini	Mercury
Cancer	Moon

Leo	Sun
Virgo	Mercury (more practical than Gemini)
Libra	Venus
Scorpio	Mars (energy and instability)
Sagittarius	Jupiter
Capricorn	Saturn (outgoing, seeking change)
Aquarius	Saturn (erratic, revolutionary energy)
Pisces	Jupiter (easily changeable, kind, receptive)

As you can see, some of the planets have dual rulership over signs. In the above chart you are given the information necessary to decide which band of the Rainbow Wand to hold. In our example, you would hold the yellow band, the band associated with the sign of Leo, which is ruled by the Sun.

Holding the Rainbow Wand by the appropriate band, make an invoking earth pentagram over the talisman. This pentagram should not be made horizontally, but vertically, like the pentagrams in the LBRP, but smaller. You will find that your Wand is horizontal, parallel to the Earth. The black end of the Rainbow Wand should be slightly lower than the white end. It should never be higher than the white end.



The Invoking Earth Pentagram

If you have not as yet constructed your Rainbow Wand, or if it is an emergency and you do not have your Rainbow Wand handy, you can use the blade with which you performed the LBRP or your right index finger.

6. Now, inhale, and thrust the black end of the Rainbow Wand, (dagger or finger) at the center of the pentagram you have formed while you exhale and vibrate the appropriate God Name. In the case of our example it is Yud-Heh-Vahv-Heh El-oh-ah V'dah-aht.
7. Repeat Steps 5 and 6 to total the number of the Sephira with which the talisman is associated. In our example we would perform Steps 5 and 6 for a total of six times, six being the number of Tiferet.
8. Say firmly and meaningfully, **SO MOTE IT BE!**
9. Place the talisman in the container you have prepared for it.

Part Four:

1. Perform the Banishing Ritual of the Hexagram.
2. Perform the Lesser Banishing Ritual of the Pentagram.

The ritual is complete

Notes:

1. Before doing any Grey Magick, such as talismanic magick, always do a divination, such as with Tarot cards, to learn if it is a good idea to do this magick.

2. You can charge several talismans for the same purpose at the same time, but you should not try to charge several talismans for different purposes at the same time.

3. Keep the talisman on your person or very close to you at all times. With a string you can make the bag which contains the talisman into a pendant on a necklace. If you are giving the talisman to another person:

a. ask their permission to do the magick for them first.

b. have that person keep the talisman near or on his/her body.

4. Destroy the talisman (burn and throw the ashes to the wind or place them in running water or bury them) once it has achieved its intended purpose. If you set a limit on the talisman, destroy it at the end of the time limit even if it has not as yet achieved its goal.

This form of magick is quite solitary in nature. Obviously, nobody else is necessary to allow you to perform the charging and consecration of a talisman. However, this Simple Talisman Charging and Consecration Ritual does make a wonderful and powerful group rite.

Rather than repeating the whole ritual, I am just going to give you notes on how this ritual magick can be turned into ceremonial magick.

ONE. Everyone in the group should be informed of the purpose of the talisman. They all should be together when the divination is performed.

TWO. All present should take ritual baths.

THREE. If there is a leader, that person should sit in the East unless the leader is the person charging the talisman.

FOUR. The LBRP and BRH should be performed by the group as described earlier in this course.

FIVE. All present should do the Middle Pillar Ritual.

SIX. When the person doing the charging feels everyone is together (Hint: try to synchronize breathing), he or she should tell everyone to change the pure white energy of the Middle Pillar to the color associated with this talisman.

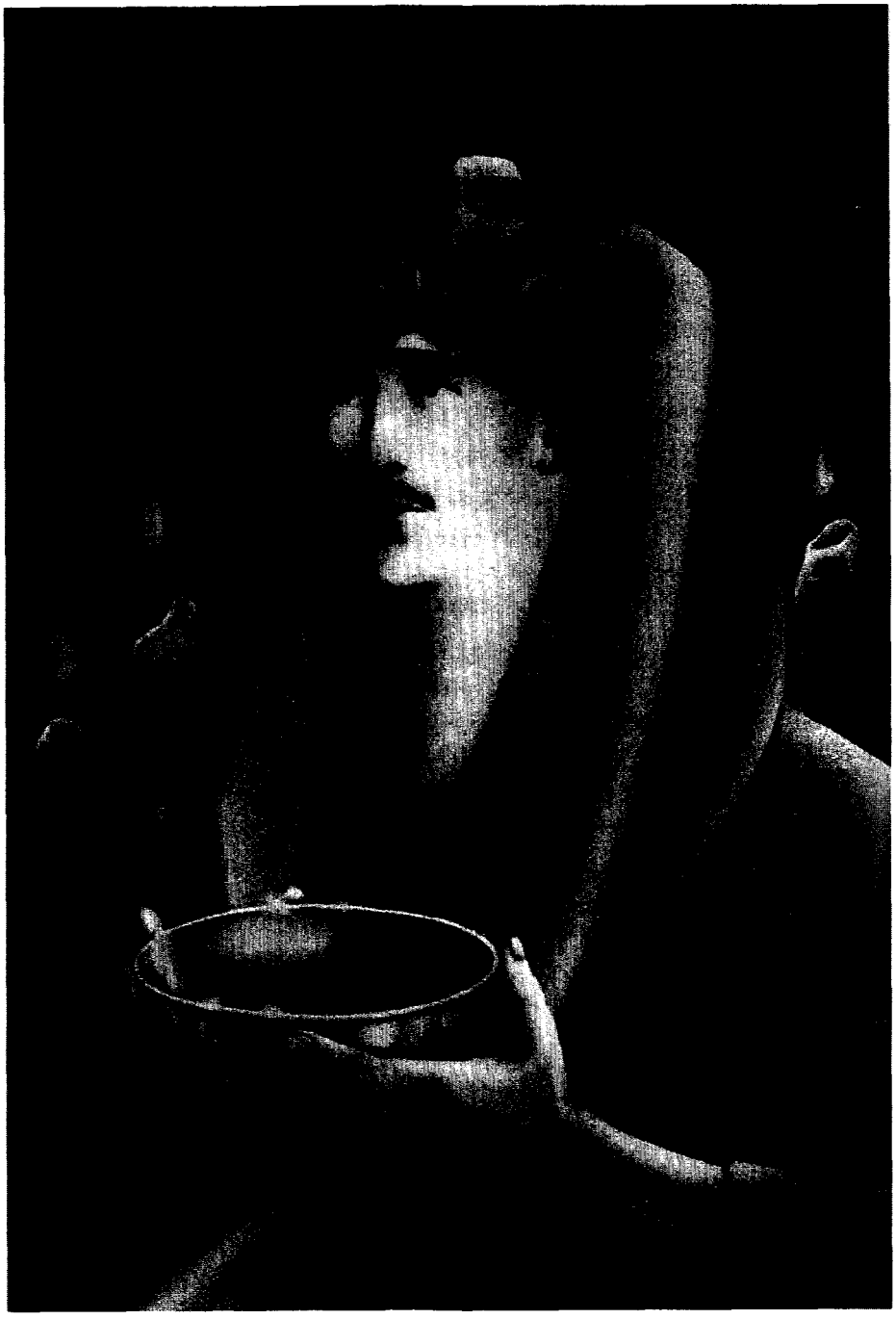
SEVEN. Let the person doing the charging direct everyone else to send the energy down their arms and *into him or her*, the person doing the actual charging. When the person doing the ritual senses the energy, that person should recite the invocations. However all present should vibrate the names of the Angelic Order, the Archangel and the God Name.

EIGHT. This idea is continued when doing the Invoking Earth Pentagram. All present should vibrate the God Name. By the way, the purpose of this part of the ritual is to bring into the Earth Plane (hence the *invoking* earth pentagram) the energies from higher planes.

NINE. All present should be inside the magickal circle. No interested bystanders remaining outside the circle should be allowed.

TEN. Either the BRH and the LBRP may be repeated at the end of the ritual or the leader of the group (not necessarily the one doing the ritual) may come before the altar and say:

I thank all ye creatures who have watched and joined in our ritual. Return now to your abodes and habitations and harm none on your way. Let there be peace between thee and we. And may the blessings of (vibrate) **YEH-HAH-SHU-AH YEH-HOH-VAH-SHA, as you are able to receive them, be upon thee.**



Mathers and the Peas
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The leader then taps the altar or ground with the bottom (black) end of the Rainbow Wand ten times in a 3-4-3 pattern (/// //// ///) and says:

I now declare this temple duly closed.

ELEVEN. If desired, the BRH and LBRP plus the leader's closing may be used, but unless there are unusual circumstances (such as the atmosphere feeling very "crowded" with energy or entities), both are not necessary.

PART THREE

One of the famous stories concerning S.L. MacGregor Mathers, a founder and driving force behind the Golden Dawn, concerns peas. It seems that he had some enemies within the Order and he wished to get rid of them. So he took some peas and "baptized" them with the same names as the people of whom he wished to be free. Then he swirled them in a sieve with the idea being that as the peas went down the sieve, so, too would his enemies have a downfall.

Several people I know who claim to be occultists have made fun of Mathers over this. They felt that Mathers, the head and guide of the Golden Dawn, should have used ceremonial magick techniques and not what seems like Low Magick. It is certainly possible that the exact details of Mathers' actions were incorrectly reported or misinterpreted, because I doubt that Mathers would have let any uninitiated person watch him perform the ritual. Isn't it possible that Mathers or the initiated person reporting this episode used expressions such as "peas," "baptize" and "sieve" as a trap to non-initiates? Initiates would be able to figure out that these were code words for other ideas, and non-initiates would have a small idea of magickal processes. I think that this is not only possible, but likely.

I have talked before about the meaning of initiation, and wish to bring it up again. In most initiations the candidate is blindfolded, brought into a new and unfamiliar situation, and then taught about his or her new surroundings. This is similar in nature to the birth process. First, everything is dark. Then you are thrust into a new situation about which you need to learn. Initiation is a type of re-birth. In fact, some occultists claim, much to the consternation of Christian fundamentalists, that when the Bible discusses being "born again" what is really being discussed is the idea of initiation. What is baptism if it is not an initiation into a particular religion? Did not, according to the

Bible, Jesus tell his inner group (of initiates?) that some things they would understand, but to the masses he must speak in parables? One function of initiation is that of being born a second time into a new, more spiritual way of life. Any valid initiation ritual has this quality. You may wish to look at some books with initiation rituals in them to see whether or not this is correct.

I feel that it is possible that in the story about Mathers, "peas" were used as a code-name for talismans. "Baptize" could be a code word for "initiate" and "sieve" a code word for the process of focusing mind power. Admittedly, this is just speculation. But if it is correct, what Mathers was doing would be *strict* Golden Dawn style ceremonial magick.

An initiation (or baptism) can give a person a new, a second life. Does it not follow that something inert, something without a life force, can be given a life force, can be born for the first time and given life by the initiation process? The Golden Dawn believed so, and as a result of my personal experience, I agree.

On the next few pages I will be giving a Complete Ritual for Charging and Consecrating a talisman. It will be your longest ritual to date and may take up to two hours to perform, although one to one-and-a-half is more the norm. So, before starting, I want to show you how it works and describe the various sections of the ritual.

First, of course, are the preparations. This means planning out the ritual, gathering all necessary tools, designing and constructing the talisman, doing the divination, preparing the area and yourself (cleansing), setting up the temple, etc. This should all be finished just before the start of the appropriate magickal hour.

The second phase of this ritual is the Watchtower Ritual. This should take at least 20 minutes by itself.

Phase three is not done in the Simple Talisman Charging and Consecration Ritual. In this phase you enliven, you actually give a form of life to the talisman via an abbreviated initiation ritual.

Phase four includes charging the talisman by the names and symbols of the appropriate cosmic forces or beings.

Phase five is the empowering of the talisman by force of Will, to a specific goal.

Finally, phase six concludes the ritual with the Closing by Watchtower as described earlier in this course.

Most rituals reach their highest peak of effectiveness when they are memorized. Thus, memorizing the LBRP, the Middle Pillar and

Circulation of the Body of Light, the BRH and Rose Cross Ritual makes them better and more effective. For most forms of Grey Magick, memorization is impractical. Thus, it is a good idea to make up note cards with writing big enough so that you can read the words of the ritual. I use a music stand to support 8½x11-inch card stock sheets for the purpose. Thin sheets of paper tend to slip and fall down. You may wish to do something similar.

If your magickal hour is only fifteen minutes long, how can you fit a two hour ritual into it? The answer is that phases one, two and three can be done just before the start of the magical hour. Phases four and five *must* occur within the designated planetary hour for greatest effectiveness. Phase six may occur after the end of the Planetary or Magickal hour.

As you follow through this ritual you will find nothing difficult nor unusual with perhaps one exception. At various times you will see the words "ad-lib." This means that at these sections you are to freely add whatever words or actions you deem appropriate.

This is not as hard as it might sound, especially if you have been practicing the teachings of this course. For example, let us assume that there was an invocation followed by the words "ad lib." Here is an example, just pulled off the top of my head, which would be appropriate:

> **Oh my Lord AH-DOH-NYE, Thou hast permitted me to venture this far into Thy temple of the mysteries. By Thy glory, do not deny your servant now. Fill this talisman with Thy presence for Thy name's sake, not mine. For to Thee is the kingdom and the power and the glory until eternity fades to nothingness. So mote it be!**

It does not have to be long, although it may be. It may seem stilted or artificial, yet it is still a good idea to dress it up with pseudo-Old English. This serves the same function as does the putting on of the robe. The robe indicates that you are not doing everyday things. The affected speech shows that you are not talking with your next-door neighbor.

Finally, the most important part of these ad lib sections is that they *must* be from your heart and be meaningful and deeply felt. Otherwise they are useless phrases, about as attractive to the gods as are dead flowers to us mortals.

THE COMPLETE RITUAL FOR CHARGING AND CONSECRATING A TALISMAN

Part One: The Preparations

Begin by physically cleansing your working area. If it has a hard floor, wash it, or at least vacuum. If you have a negative ion generator, a device which rids the air of dust particles, leave it on in your working area for a few hours before cleansing with vacuum and/or water. Wash and polish all of your magickal tools, too. If you have some nice music you can play in the background while you do this physical preparation it would be nice. Gentle, "New Age" music, especially those pieces without strong rhythms or standard harmonies are appropriate.

The whole of these preparations should not be thought of in terms of "work." Rather, you should think of these things in the terms of "getting dressed to go out on a Saturday night." While doing this physical cleaning, you should direct your thoughts to clearing the area of all unwanted or negative influences.

Once this physical cleaning has been completed, set up your working area so that it becomes your temple. Place appropriately colored candles around so that you will have enough light. However, since you will be leaving the area for a while, *don't* light them yet if there is even a remote possibility of flame or dripping wax starting a fire. Have all of your tools on the altar and, most importantly, have your already constructed talisman and a holder-bag for it on the altar, too. Make sure you have your instructions for the ritual close by.

When you have completed the above work, go to the doorway of the room which contains your prepared temple and look the room over. If it is as perfectly prepared as possible, spend a moment congratulating yourself on a job well done. Then, take a deep breath, and as you exhale, say:

> **Thank you, O Lord, Grand Architect of the Universe, for Thy permission to construct this temple as a tiny, pale echo of Thy greater creation. May Thy blessings fall upon it for Thy name's sake. So mote it be!**

Then close the door so that nobody else can enter the room. Lock the door if necessary. Note that beside asking for the grace of Divinity upon the temple, we are also calling the temple a small version of the

entirety of the Universe; the microcosm to the macrocosm of the cosmos. As above, so below. In this way the altar becomes the exact center of the universe, the meeting place of balance and harmony for all elemental and planetary forces.

The next step is to disconnect the telephone so that its ring will not disturb you. If you live with other people and cannot do this, tell them you do not wish to be disturbed for the next few hours, and should the phone ring and be for you, ask them to please take a message.

Finally, take a ritual cleansing bath as already described. When finished, put on your ritual robe or special clothes reserved for ritual work. If you have any special, magickal jewelry, now is the time to put it on, too. As you put on your garments and jewelry, say:

> **Blessed art Thou, O Lord, Maker of the Universe, who usest Thy universe as but a footstool: for Thou hast allowed me to don the robes of the magickal art** (or say something similar ad lib).

Upon completion of your ritual bath and donning of the robe, it should be the time to enter your temple. By this I mean it should be the start of the appropriate magickal planetary hour, or early enough so that the important body of the ritual will take place in that time frame. If it is too early it is okay to enter the temple, but you should not begin the ritual. Rather, you should sit in quiet contemplation until the correct beginning time. Think about what you are going to do in a few minutes. Consider the months and hours you have put in practicing the rituals, doing the spiritual exercises and *earning yourself the right* to do the ritual you will be performing shortly. And, of course, also think about the awe and majesty of the Divine Source of all.

Finally, everything will be ready. You will have already done a divination. The temple is prepared. The talisman is prepared. The phase of the Moon is correct. The ritual you will do is written down so you will not err. And most importantly, you are ready to begin.

Part Two: Banishing and Balancing

Perform the Watchtower Ritual Opening.

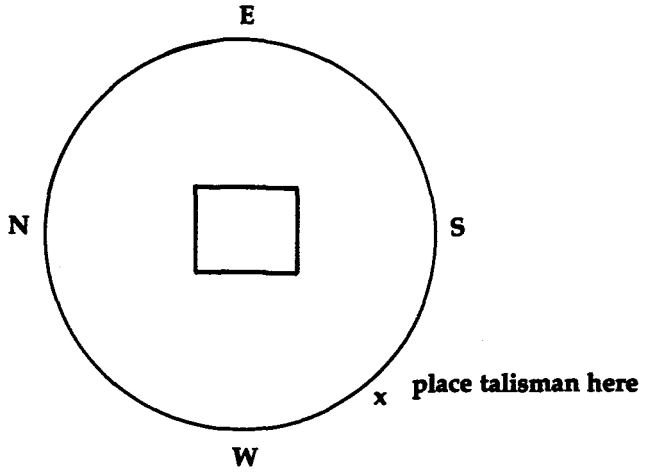
This ritual has the effect of spiritually purifying the temple. It is the astral equivalent to your earlier physical cleansing. It also has the purpose and effect of balancing the Magickal Elemental forces. Thus,

upon completion of the Watchtower Ritual, your altar becomes the focus of a perfectly balanced influx of energy from all of the Magickal Elements. Therefore, take your time and do this ritual well.

Part Three: Enlivening and Consecrating the Talisman

STEP ONE. While keeping yourself inside your magickal circle, place the talisman outside the circle between the South and West. Go to the altar and pick up the Rainbow Wand by the colored stripe appropriate to this magickal working with your left hand. Take the dagger used in the LBRP in your right hand. Go to the southwest side of the circle (always remember to walk clockwise in your temple unless there are specific instructions to do otherwise). Face outwards toward where the talisman lies and cross your hands in front of you so that your magickal tools from an "X," blocking entry into the circle. Say:

> **Before I entered this magickal circle I was alive yet not alive. Once inside I have been born anew. So too are all things outside this circle without true spiritual life. Hear, now, O Talisman (Amulet** if appropriate) **that thou mayest enter but may not move on.** (If you prefer, this declaration may be done ad lib).



STEP TWO. Using the tip of the dagger, draw the talisman into the magickal circle. Say:

Now, oh creature of Talismans, become a dwelling place of [purpose of talisman] **and be thou a body for the magnificence of** [name of Sephira associated with this talisman].

STEP THREE. Pick up the talisman and place it at the foot of the altar so that it is between you and the altar when you face east. Both you and the talisman are west of the altar. Say:

In the name of [vibrate appropriate God name], **and by all the powers and forces invoked here this night (day** if done during daylight), **I proclaim that I** [say your magickal name] **shall invoke thee to form a true and potent link between my human soul and that spirit of** [give word telling purpose of talisman] **summed up in the name of** [vibrate name of appropriate Sephira]. **To this end I have formed and perfected this Talisman (Amulet** if appropriate) **bearing the necessary seals, sigils and symbols. I proclaim that this Talisman (Amulet) shall be charged in order that** [state purpose of talisman] **may be mine so that I may be enabled to perform the Great Work and be better able to assist humanity. May the powers of** [vibrate appropriate Sephira] **witness this my solemn pledge.**

STEP FOUR. Pick up the talisman and place it in the center of the top of the altar. Put the dagger on the altar and hold the Rainbow Wand by the white band of color. Say:

I now invoke the powers of [vibrate name of Sephira] **into this temple. In the name of** [vibrate God name], **be here now! Know that all is in readiness to consecrate this Talisman (Amulet). Aid me with thy power that I may cause the great archangel** [vibrate name of appropriate archangel] **to give life and strength to this creature of Talismans in the name of** [vibrate God name].

STEP FIVE. Put the Rainbow Wand down on the altar and pick up the dagger used in the LBRP. Now move east of the Altar and face west. As you go through the following speech, draw the appropriate

figures (as you drew them on the talisman) in the air with the dagger. They should be drawn over the talisman. Visualize them in bright blue, flecked with shimmering gold. Say:

> **I invoke the powers of** [vibrate God name and draw it in the air]. **Bring** [state purpose] **to this Talisman (Amulet).**
>
> **By the powers of** [name planet and draw symbol of it] **I invoke** [state purpose] **into this Talisman (Amulet).**
>
> **By this symbol** (draw a symbol you used such as from the system of A.O. Spare) **I invoke** [state purpose] **into this Talisman (Amulet).**

Repeat this type of invocation ad lib until you have drawn each and every symbol which is on your talisman. Feel free to turn the talisman over and open it up so that you can see the symbols and words as you draw them in the air. Now move back to the west of the altar and face east.

STEP SIX. Put down the dagger. Pick up the cup and sprinkle the talisman with a few drops of water after dipping your fingers in the cup. Say:

I purify with Water.

If the ink might run, sprinkle toward the talisman, but not on it. Now pick up the incense and wave it over the talisman. Say:

I consecrate with Fire.

Now pick up the talisman in your left hand and the dagger from the LBRP in the right. Tap the talisman three times with the tip of the dagger's blade. Next, hold the talisman and dagger (point up) above your head and stamp your left foot (/) between the following spoken words:

So (/) mote (/) it (/) be (/)!

Finally, knock slowly three times on the altar with the hilt of the dagger.

STEP SEVEN. Still holding the talisman and dagger, move in a clockwise direction, and walk around (circumambulate) the altar once and continue until you just go past the South. Say:

Unpurified and unconsecrated, thou canst not enter the gate of the West.

Put the talisman on the ground and, always moving in a clockwise direction, go to the altar. Place the dagger down and bring the cup to the talisman. Dip your finger in the water and sprinkle a few drops of water on (or towards) the talisman while saying:

I purify the Water.

Go to the altar and replace the cup. Take the incense and bring it to the talisman. As you wave it over the talisman say:

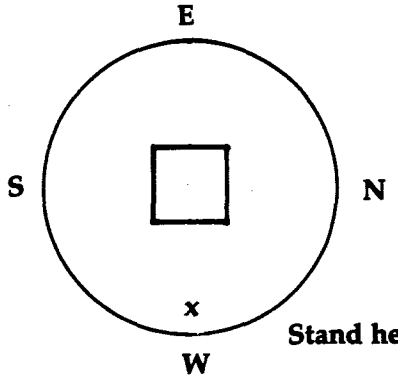
I consecrate with Fire.

Go to the altar and replace the incense. Pick up the dagger and return to the talisman which you also pick up (in your left hand). Say:

Creature of Talismans (Amulets), twice purified and twice consecrated, thou mayest approach the gateway of the West.

Now move to the West and look out in that direction. Tap the talisman once with the tip of the blade of the dagger and say:

Before thou canst come into the light, thou must first come out of the darkness. Yet fear not the darkness of the West for there is no place that God and the light of God are not. Therefore, take on manifestation before me without fear. For in the West is he in whom fear is not. And now that thou knowest this truth, pass thou on.



Stand here with talisman

STEP EIGHT. Circumambulate the circle once. Then go around again until you just pass the North. Say:

Unpurified and unconsecrated, thou canst not enter the path of the East.

As in Step Seven, purify with Water and consecrate with Fire, saying the appropriate phrases. Then, pick up the talisman in your left hand (your right hand has the dagger) and say:

Creature of Talismans (Amulets), thrice purified and thrice consecrated, thou mayest approach the gateway of the East.

Move to the East and face outward in that direction. Hold the talisman and dagger on high and say:

To become a Talisman (Amulet), strong and true, thou must pass from darkness into light, from death into life. To do this requires the light which shines from within the darkness, though the darkness comprehendeth it not. By the will of God I can control a speck of that light which ariseth in darkness. I am the exorcist in the midst of the exorcism. Therefore, take on manifestation before me for I am the Wielder of the Forces of Balance. Now pass thou on unto the double cubical altar of the universe.

STEP NINE. Return to the West of the altar and face east. With the dagger used in the LBRP, redraw *all* of the symbols and sigils drawn on the talisman as done earlier. Repeat, too, the ad-lib invocations, only end by saying:

Thus do I potently conjure and exorcise thee. . .

Quickly put down the dagger and pick up the Rainbow Wand by the appropriate band in your right hand. Hold both the Wand and the talisman on high and cry out:

Creature of Talismans: Long hast thou dwelt in the darkness of unlife. Quit the night and seek the day!

STEP TEN. Place the talisman back on the altar and hold the Rainbow Wand vertically over it. Say:

By all the names, powers and rituals already rehearsed, recited and performed, I conjure upon thee power and might irresistible, Khabs Am Pekht. Konx Om Pax. Light In Extension. As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

STEP ELEVEN. Now hold the Rainbow Wand in front of you and perform the Middle Pillar Ritual. Begin to cycle the energy through you, down the front as you exhale and up the back on the inhalation as in the Ritual of the Circulation of the Body of Light. When you feel the energy flowing, make the Sign of the Enterer, as in the LBRP, but *toward the talisman resting on the altar.* Your right hand should hold the Rainbow Wand on the appropriate color with your index finger pointing along the Wand so that the Wand becomes an extension of your arm and hand.

As you give this sign, look down your arms directly at the talisman. Know that this ritual gesture is also known as "The Projecting Sign" and that you are projecting the energy raised in the Middle Pillar and controlled in the Circulation of the Body of Light. Feel it flow down your arms and out of you. Sense it congeal within the talisman. At the same time, *watch the talisman.* When you see a twinkle of light or a slight movement of the sigils on the talisman, it will be charged.

STEP TWELVE. Immediately stand straight and tap the black end of the Rainbow Wand three times on the floor. Say:

It is done!

STEP THIRTEEN. Now hold your hands in the air (the Rainbow Wand is in your right hand) and say:

Let the white brilliance of the Divine Spirit descend upon this creature of Talismans (Amulets) and fill it with the glory of thy majesty that it may be unto me an aid to aspire to the Great Work.

Draw an Invoking Earth Pentagram with the Rainbow Wand in the air over the talisman. See it in bright blue. Say:

Glory be unto thee, Lord of the land of life, for Thy splendor flows out rejoicing, even to the ends of the universe.

STEP FOURTEEN. Pick up the talisman in your left hand and hold it so it can be seen from outside the circle. Circumambulate around the circle while saying:

> **Behold all powers and forces that are here in attendance. I am pure. I am pure. I am pure. Take witness that I have duly exorcised, purified, initiated, enlivened, consecrated and empowered this creature of Talismans (Amulets) by the power of** (stop, vibrate name of planet and form sign of the planet in the air with the Rainbow Wand, then continue on), **with the aid of** (stop, vibrate and draw the God Name) **and by the exaltation of my own higher nature.**

STEP FIFTEEN. Return to the West of the altar and face east. Place the talisman in the center of the altar. Pick up the Air Dagger, touch the tip of the blade to the talisman and say:

By the powers of Air. . .

Replace the dagger and touch the Earth Pentacle to the talisman. Say:

and of Earth. . .

Replace the Pentacle and touch the Fire Wand to the talisman and say:

and of Fire. . .

Put down the Fire Wand and sprinkle some water from the Elemental Cup on (or toward) the talisman as you say:

and of Water. . .

Put down the Cup and pick up the Rainbow Wand by the white band. Hold it on high and say:

> **And by the secret names of the divine presence who works in silence and whom naught but silence can express, I declare by my rights earned by my practice of the arts magickal that this Talisman (Amulet) is charged and consecrated. So mote it be!**

STEP SIXTEEN. Put the talisman in the bag which you have pre-

pared for it. Place it on your person (whether it is for you or not) and say:

Not unto me, but unto thee be the power and glory forever and ever and even beyond the ends of time. I thank thee for allowing me to enter even thus far into the temple of thy divine mysteries. (or you may ad lib appropriately.)

Part Four: The Banishings

Perform the Closing by Watchtower.

This ritual is now complete.

All of the rules concerning what to do with talismans after they have achieved their goal or have exceeded their time limit apply to those talismans charged with this ritual.

Until you "break down" all the trappings of your area, it is still a temple and should be treated as such. Until you put everything away be sure to walk clockwise in your temple. The end of the ritual does not end the spiritual qualities of the area.

You will have noticed that the "phases" of this ritual as mentioned earlier do not easily match the parts of this ritual. This is because the phases overlap and do not occur in seclusion and isolated from the other phases. Part of the preparation for a grey magick ritual is total understanding of that ritual. Before performing this ritual you should study it so that you can spot where each of the phases takes place and how they interpenetrate each other.

Before going on to the next lesson in this book I strongly urge the following:

1. Design and create at least two talismans. Charge and consecrate one by way of the Simple Ritual and one by way of the Complete Ritual. You can do more if you like.

2. Spend some time reading at least one book on the Tarot. Look especially for philosophical books rather than "how to give a reading" books. The Bibliography for this lesson lists several of my favorites.

In the next lesson I will explain how to work with the "Grimoires." These are some of the most famous of magickal texts. Unfortunately, many of them are either incomplete, such as *The Arbatel of Magic*, are questionable, such as the *Necronomicon*, are too time consuming, such as *Abramelin*, or are too rare and expensive.

Therefore, I will be basing the lesson on two texts which are reasonably priced and available at many occult book stores. The books are *The Greater Key of Solomon* and *The Goetia,* which is a section of *The Lesser Key of Solomon.* Both are available in more than one edition, and any edition will do since they are virtually copies of each other. If you can, obtain these two books.

I have talked often about how most self-professed "magicians" talk a great deal but do nothing. I know many people who have the Lesser and Greater Keys and have looked through them, but have never practiced the rituals or techniques which are within them. There are many reasons for this, but the primary three reasons are based on fear and egotism:

1. They don't have enough knowledge to do them. They are afraid that if they seek out that knowledge they will learn just how little they know and expose themselves for not being the "great occultists" they claim to be.

2. They fear the rituals and don't even wish to try them. Even worse, they are afraid of what might happen if they are successful and cannot control the powers they summon.

3. They're afraid that if they try them and then fail it will show that they are not as good as they claim to be. Or, it will prove to them that magick is fake and they have wasted years of their lives in its study.

Again, if you do not own these books, I urge you to obtain them. Everything you will need to try out some of the rituals will be printed in the next lesson, but these books give advanced information along the lines of the Kabalistic Correspondence charts. They give lists of powers or entities who are appropriate to deal with when seeking to obtain certain items or qualities.

If you have these books, or if you obtain them soon, do not try any of the rituals before going through the next lesson. You can't get hurt like so many seem to fear, but you will be wasting your time. The next lesson will include the information you need which makes the grimoires workable. Furthermore, these books deal with Magickal Evocation and the bringing to visible appearance entities from higher levels of reality.

Back in the beginning of this course I told you that you would not be "summoning" anything up. How, then, can something be evoked to visible appearance without summoning it up?

I promise you that you will learn all this and more. You will learn the true secret of Magickal Evocation. And you will see that the rituals in the grimoires are the first which are easier to do in groups and harder (but not impossible) to do by yourself—virtually pure Ceremonial Magick!

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L·e·s·s·o·n

9

PART ONE

Magic Works! We can assume that this is true until a time when experience allows us to say not that we assume magick works, not that we believe magick works, but that we *know* magick works. If this is not true then you are wasting your time reading this course.

Obviously, I do not think that this is so. For, as a result of over twenty years of experience, I know that magick works.

To briefly repeat some information from an earlier lesson, the magickal tradition holds that the Source of All created laws under which we all must live. One such law is gravity. We cannot jump high enough to escape gravity's grip on us. However, once we understand gravity we can build rockets with enough thrust to lift us beyond gravity's hold.

There are many laws which were unknown only a hundred years ago. This includes the laws concerning the weak and strong atomic forces, laws which are a basis of modern physics. Similarly, there are other laws which are still not commonly known. Among these are the laws of magick.

Either these laws are valid and true or they are not true natural laws. Either there is gravity or there is not gravity. There is no in between. Likewise, either the laws of magick are valid or they are not. There cannot be any type of rule saying that sometimes they are valid and other times, under identical conditions, they are invalid. Remember, magick is an art and *science*, and a basic tenet of science is that under the same conditions an experiment will always have the same result.

Now put this idea on the "back burner" for a moment while I discuss art—not the art of magick, mind you, but the art of motion pictures, fictional novels and short stories. You've read them or seen the films. The wizard casts a spell and out of the mists appears a demon to do the wizard's dirty work. One of the best examples of such a film is a rare black-and-white movie called *Night of the Demon* by Jacques Tourneur. Also look at the *Faust* with Burton and Taylor. Read some of the stories by H.P. Lovecraft, who makes Poe sound like Erma Bombeck! Look also at the Dr. Strange comic book.

I'm sure you can think of many more films and stories which have a hero or villain summoning up creatures from some astral netherworld. And, in all honesty, wouldn't you like to do that? Wouldn't you like to have the power to summon up some ghastly beastie to control people, help your friends and punish those who have hurt you?

The possibility of doing that is one of the reasons my interest in magick was maintained over my first few years of study. If only I could find the right book or teacher, I could have the powers of the universe in my grasp! Needless to say, had such a thing happened to me my Karma would be in an awful state! Further, my mystical leanings have led me away from the desire to control others. But still, wouldn't it be nice to evoke a being to our plane of existence just once?

The movies and books and stories I had read greatly influenced me. Taking that influence and combining it with my understanding that magick works led me to totally ignore a very useful grimoire, that part of *The Lesser Key of Solomon* published as the *Goetia.*

In the *Goetia,* at the end of the first conjuration to "call forth" any of the spirits listed in the book, it says, ". . . if the Spirit come not yet, say as followeth." Then the book gives another summoning or evoking conjuration, at the end of which it says, "If He come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth." This is followed by commands rather than requests for appearance, commands which are filled with and followed by a series of curses.

To me, this just did not make sense. If all entities in the universe follow certain cosmic laws, they must appear when they are called. Otherwise, magick would not be a science and there could be no such thing as a magickal system. Obviously, something must be missing.

In my studies of this and other ancient grimoires, I learned that virtually none of the grimoires, the ancient texts on magick, were complete. A student was not expected to learn magick from a book.

Rather, books were meant to be guidelines for the students, to give in written form those items which could not be quickly memorized nor repeated so frequently that rote memorization would occur. So what are the things which are not included in the ancient texts?

First, you must have a positive attitude. You must *know* that the magick you are doing is going to work. This does not mean that magick is nothing more than a mental practice. If you are ailing, a doctor can give you medicines, but unless you really wish to get better, there will be a much longer healing period and, in fact, you might not heal at all. This is a mental "will to live" which can affect you on the physical plane. Likewise, the knowledge that your magick will succeed will affect all planes. If you think magick won't work. . . it won't! Again, this is not because magick is all mental, but because part of doing magick is having the right mental attitude.

Two other parts of magick which are not included in the grimoires are the ability to raise energy and control it. This has always been a major focus of magickal studies, and a student would have practiced for hours and would know where in a ritual the energy should be raised and how it should be directed. Thus, these three things need not be included in any book on magick. The student was supposed to know these things. That is why *all ancient grimoires are purposefully incomplete.*

It took me several years to realize something to which I had never paid attention. There is a version of the translation of the *Sepher Yetzirah* by Mordell which states that the Yod Heh Vahv Heh of the Tetragrammaton may be a code for duplicated or other letters. Also, a friend pointed out to me that Witches (she is a Wiccan) frequently used codes in their *Book of Shadows*, books which contain their rituals and instructions. As an example, "baby's blood" was a code for strawberry juice. Thus, if a Witch's Book of Shadows fell into the hands of an uninitiated person that person might be too scared or too offended to try out any information in the book. Unfortunately, the books sometimes fell into the possession of people who actually believed what they read. A history of torture and death is one of the results of this.

I don't remember the exact day, but I suddenly had a flash of intuition and realized that the grimoires had codes so that idiots (like myself some years ago) wouldn't get into trouble doing things for which we were not prepared. I realized that the secrets of magickal evocation were not in the grimoires, or if they were, they were in code. I had to solve this mystery!

I had so many questions. Why did sources call for more than one person to do an evocation? Why is there a circle drawn inside the triangle where the entity manifests? How do the pentacles for magickal evocation work? Why does incense of a particular scent draw entities from other levels of existence to the physical plane? If it is because they like the astral form of the incense as some claim, they could stay on the astral plane and enjoy it without having to materialize. There were too many questions and no answers.

Then, one day a friend who is a very knowledgeable occultist made a passing remark about the foolishness of those who thought that magickal evocation rarely happened. He said that they wrongly believed that entities were only drawn to the local area of the astral plane so that they could be more easily dealt with. Naturally, he had never done any evocations of any sort himself.

And I laughed, too—until I started some research. I discovered that three Crowley oriented groups (one now defunct) believed and practiced magickal evocations only to the astral plane. I found a book, *Secret Magick Revealed* by two excellent occultists, Nelson and Anne White, who agree with this idea. Finally, really making my understanding sure, I read in *Aspects of Occultism* by Dion Fortune:

> In the great majority of cases of evocative magick, the form is built up on the astral and can only actually be seen by the clairvoyant, though any sensitive person can feel its influence.
>
> The initiated magician is usually, unless engaged in some special experiment or research, content to evoke to visible appearance on the astral, depending upon his psychic powers for communication with the entity evoked. He does not go to the trouble to evoke to visible appearance on the physical because, if he is an adequate psychic, astral appearance serves his purpose just as well; in fact better, because it is more congenial to the nature of the beings. . . and places less limitation upon their activities.

Certain substances can be used to induce physical manifestation. Fortune adds that of these substances ". . . the principal [one] is fresh blood; excreta can be used for the same purpose." However, their ability to give off "ectoplasm" from which these entities can create a physical appearance wears ". . . off by the time the body heat has departed." This corresponds with the Tantrik belief that semen loses its magickal potency with fifteen minutes after ejaculation.

Since this course is an introduction to Ceremonial Magick we will not be going into the study of evoking entities to the physical plane, and there will be no instructions for blood sacrifices on these pages. But will the idea of evocation only to the astral plane answer the questions we have? Let's go through some of them and see:

1. Are the grimoires lying or in code when they say that by the rituals in them you can evoke a being or entity onto the physical plane? Neither, because *they don't say that!* They merely say that you can evoke an entity to physical appearance: so that you can see them. Certainly this can and does include seeing them on the astral plane.

2. Why are there usually at least two people present when doing a magickal evocation? So that one can perform the ritual and the other can act as a seer into the astral plane.

3. Why, in the *Goetia,* is a circle drawn within the triangle wherein entities are supposed to manifest? Because this is where a circular magick mirror is placed. In this mirror the seer may look to aid in being able to see on the astral plane. It is a physical doorway to the astral plane.

4. How do the pentacles for magickal evocation work? The seer contemplates them during the ritual. They set the seer's mind in a state receptive to a particular entity.

5. Why do entities like a particular incense? Whether or not they enjoy it is irrelevant. The scent affects the seer and helps put the seer in a psychically receptive state.

6. Finally, what is the need to call an entity over and over? Shouldn't they obey on the first call if our magick is correct? Yes, if our theory of magick is correct, they need only be called once. Unfortunately, the minds of humans are not so easily controlled. The seer may need large doses of incense, many moments of contemplating the pentacles, and frequent repetition of the evocations to open his or her psychic vision to that level of the astral plane wherein an entity has come to do the magician's bidding.

The fact of the matter is that if we assume that magickal evocation brings entities to communication with us on the astral plane rather than on the physical plane, it virtually solves all of our questions. It will also answer the question you may have had as to how I could

teach you how to evoke entities (to visible appearance) without summoning up anything (onto the physical plane).

I have spent several pages sharing how I learned this magickal secret and how it answered all of my questions. When you first started taking this course you may have thought if you said a few words or waved a magick wand something you desired would instantly occur. By now you should know (hopefully by experience) that magick takes time and occurs through totally natural means. Similarly, it is time to disabuse yourself of the false notion that if everything is done correctly, *demons will rise out of the haze to do* in your enemies. It is time to learn to ignore the fantasies of those who write or make films of occult fiction but have never practiced even one magickal ritual. In all likelihood they do not even believe in the possibility that magick works.

Before going on with this lesson, go back over this first part and read it again, understand how this sane and logical explanation of magickal evocation reasonably resolves all questions concerning the theory of this subject.

The material which is going to be presented in this lesson will not take you into somebody else's fantasy. Rather, it will send you on your own adventure, an adventure which will lead you to the deepest levels of magick and the highest levels of spirituality.

PART TWO

As you have noted, I have consistently used the term "evocation" in the discussion of the type of magick being presented in this lesson. In your readings you may have noticed that there are some authors who use "invocation" as a synonym of evocation. This error is never made by real magicians, and is only presented by writers who either have no practical magickal experience or by those who wish to blur the distinctions of different types of magickal practices. This blurring is usually done in an attempt to make all forms of magickal work seem the same in order to cast negative aspersions on all magick.

If you have been doing the work of this course you will find evocative magick very safe. Its purpose is to allow you to communicate with other intelligences, powers or entities which do not exist on our physical plane. Some people contend that we are only communicating with aspects of our subconscious which are normally hidden. Whether or not this is so I do not know or care. This is because

evocative magick *functions* as if one is dealing with other entities and no matter the source, is treated as if one is dealing with external intelligences.

I have seen many serious problems develop after the use of invocatory magick by those who are not competent in magick. Invocation is the magickal act wherein you allow your body to be temporarily shared by another entity. This is sometimes known as channeling. As long as your banishings are properly done and the magician chooses whom to allow to join in the use of the magician's body, there is no danger. It is when there is little thought or control in the magickal act that problems occur.

I have been to many Wiccan rituals where the aspects of Divinity called generically the God and the Goddess have been successfully and safely invoked. It is quite a remarkable transformation as the facial characteristics of the people into whom the God and Goddess are invoked (usually the High Priest and High Priestess) and even the body's carriage sometimes seems to alter and give a far more regal appearance than the normal, daily appearance of these people. Done properly, this magickal procedure is quite safe and quite thrilling. It should always be done with positive entities (or, if you prefer, positive aspects of our subconscious) and never with unknown or "negative" entities, i.e., those who might give suggestions which if followed would increase our burden of negative Karma.

There are two instances when invocation or channeling can be dangerous or at least very anti-productive. The first is when you perform no banishings and invite absolutely *any* entity to share your body. Certainly from your readings and practice and thoughts about magick you can see just how dangerous this could be. Yet, a whole religion has developed based on this magickal act! This religion is known as Spiritualism or Spiritism. Most practicing occultists tend to frown on the practices of Spiritism because it allows virtually any entity to communicate with the living. Just because something (usually a very low-astral entity, more on this in a later lesson) says it is Uncle Charlie doesn't mean it's so. There have been instances of damage in seances caused by these low elementals and some mediums have ended their lives as alcoholics.

Furthermore, just because Uncle Charlie died doesn't mean he got any smarter! Yet many, many people change their lives because of messages given by entities claiming to be deceased relatives or friends.

Please understand that I am not condemning the religion of

Spiritism nor its philosophy. Certainly everyone is entitled to their own religious beliefs. Nor am I condemning invocatory magick such as that from which seances borrow. What I am condemning is lack of preparation, lack of protection and blind acceptance of frequently wrong or valueless information. If you think that this is unjust, look at the hundreds of books published by "channeled" writers (not all of whom are Spiritists, but who have taken their techniques from Spiritists) who claim to have the real writings of people such as Einstein, Tesla, Nurmi and Edison. In thousands of pages and millions of words, not one thing has ever been presented which could revolutionize life or could not be learned from previous information.

And I have not mentioned the self-deception and outright fraud which has been a part of modern Spiritism since its inception in the middle of the last century.

The second instance of danger occurring in this type of magick is if a "negative" entity is invoked. One of the most fascinating stories concerning Aleister Crowley is how he allowed the "demon Choronzon" to be invoked into his body. Once invoked, the "demon" tried to attack Crowley's assistant using numerous ploys. Some people believe that Crowley's successes began to diminish after this, perhaps because Choronzon was never properly banished.

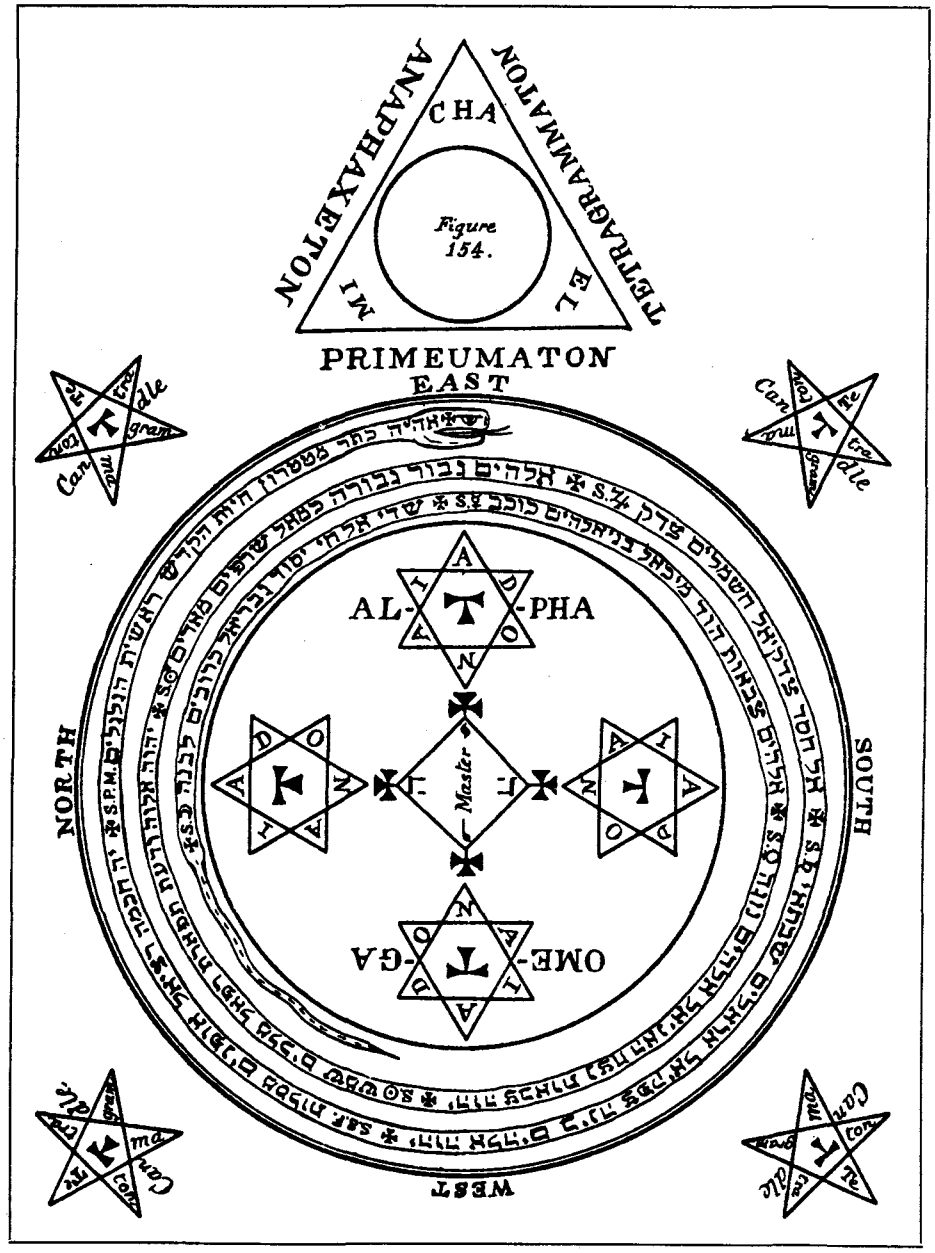
Invocation is a very important part of magick, but for safety it must be done correctly. This will be covered at a later time.

But now, after discussing the difference between evocation and invocation, we turn our attention back to the former and see how it is done. This will show us how to use two of the most commonly available grimoires, the *Goetia* and *The Greater Key of Solomon.*

On the following page you will see a diagram of a magickal circle and triangle of the Art wherein entities appear. It is derived from the commonly available edition of the *Goetia.* Why is there a circle within the triangle of the Art? Understand that this drawing is actually a neatened-up version of the original for publication. This was done either by the unlisted translator, Mathers, or the editor, Crowley. Both are uncredited in the most commonly available edition of the book.

On page 380 is a copy of the original manuscript which shows the diagram. Other than being much sloppier (my guess is that it is a page from a student's notebook), the important thing to notice is that the circle within the Triangle of the Art could easily be filled in as shown. It indicates the presence of a magick mirror.

Magick mirrors are not shiny silver. Rather, they are dark black.


CHA
TETRAGRAMMATON
ANAPHAXETON
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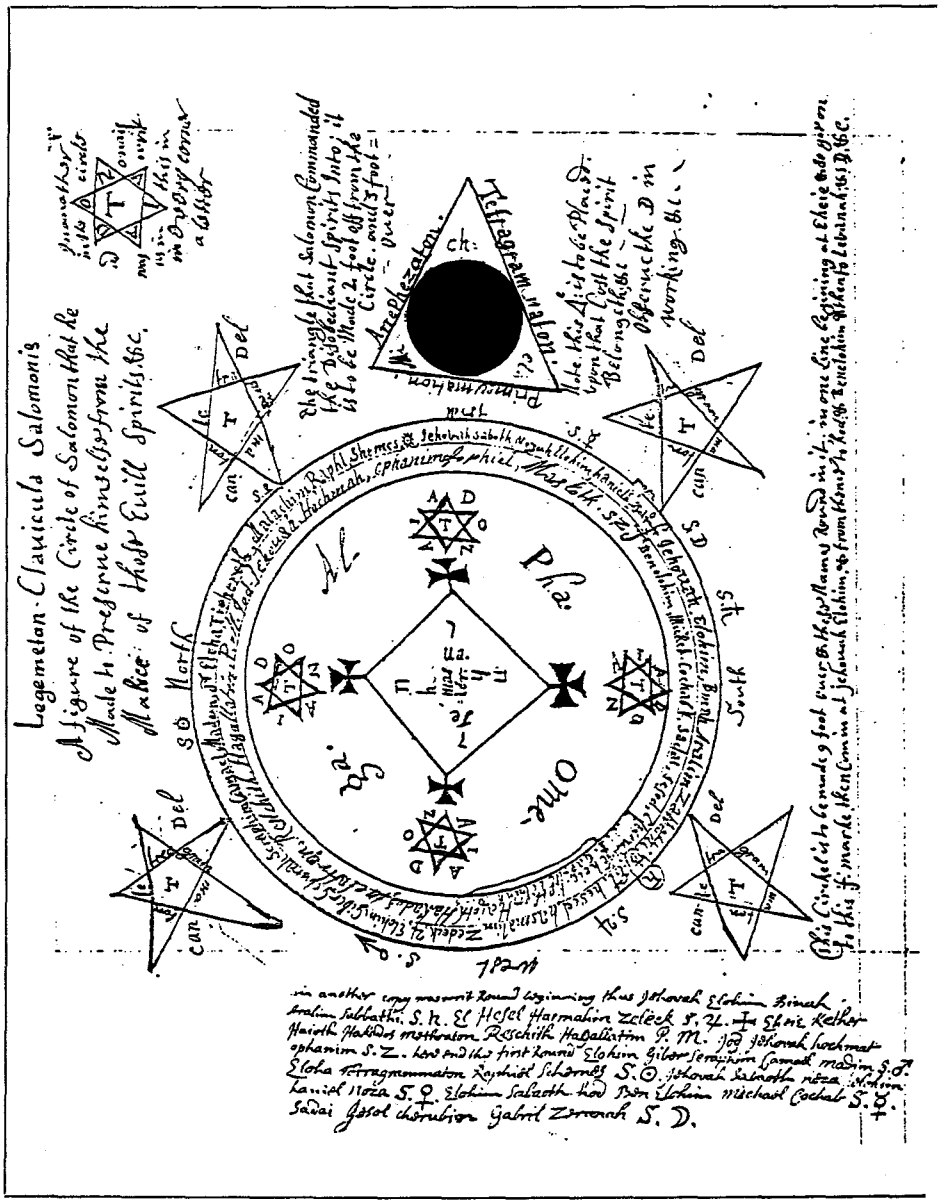
EL
PRIMEUMATON
EAST
NORTH
SOUTH
WEST
AL-PHA
OME-GA
Master

Figure 154.


Legemeton Clauicula Salomonis
A figure of the Circle of Salomon that he Made to Preserue himselfe from the Malice of those Euill Spirits &c.
Tetragrammaton
Arrepheza
Pha
Ome
North
South
West
Del
can
in another copy was writ Round beginning thus Jehovah Elohim Binah
Eralim Sabbathi. S. h. El Hesel Harmahim Zeleck S. ♃. ♄ Eheie Kether
Haioth Hakodos mettraton Reschith Hagallatim P. M. Jod Jehovah hochmat
ophanim S. Z. here end the first Round Elohim Gibor Seraphim Gamal madim S. ♂.
Eloha Tetragrammaton Raphiel Schemes S. ☉. Jehovah Sabaoth noza Elohim
haniel Noza S. ♀. Elohim Sabaoth hod Ben Elohim Michael Cochab S. ☿.
Sadai Jesol cherubim Gabril Zeronah S. ☽.

Here are the instructions for making a magick mirror for use in evocative magic.

1. Although heavy cardboard can be used, a better idea would be to use ⅜" to ½" plywood and cut out an equilateral, equiangular triangle. That means, as in the first diagram, the length of each side is equal and each angle of the triangle is exactly 60 degrees. Undercoat it and paint it *flat* (not glossy) white. Using flat black paint, paint in the Greek names of God along the border of the wood (not outside as mis-drawn in the diagram). Using *flat* red paint write in the archangelic name MI-CHA-EL (pronounced Mee-chai-ehl). To seal and protect this work, use a *flat* (sometimes called "satin") clear finish such as a varathane.

Notice that I did not specify a length for each side of the triangle. This is because the size will depend upon the amount of room you have available. About the smallest size you would want to use is one and one-half feet per side. Over about four to five feet there will be too many light-caused reflections in your magick mirror. This, as you will see, is an undesirable situation.

2. Unless you are good at glass cutting and have a circular cutter, go to a store which sells glass and have them cut a flat disc of it for you. The diameter of this disc will depend upon the size of your triangle. It should *not* cover any of the lettering, although it can be smaller than the diagram indicates. About four inches is the smallest which is easy to use. On the big end, one and one-half to two feet in diameter is about maximum.

Warning: Be very careful when handling cut glass! It will have some edges which are rather sharp and could seriously cut you. Until it is mounted I urge that you wear gloves when handling it. This is true even if you can find a store which has pre-cut circular pieces of glass which have fused edges which are not sharp.

When you have your glass disc, place it under running water and purify it as was done with talismans. If it is small enough this can be done in a sink. Larger pieces will need the use of a stream, bathtub or shower. *Be very careful!* Next, dry the piece of glass thoroughly with a clean, soft cloth. Place the glass down on several sheets of newspaper or a dropcloth. Make sure that the topmost side is totally dry and free of lint and water spots. Spray paint this side with *flat* black paint. The best paint to use for this is paint designed for making blackboards,

however any flat black paint which will adhere to glass will do. Apply several light coats according to the instructions on the paint. On the last magick mirror I made I used 13 coats of paint. Excess paint will not hurt it, but too little paint will. Allow plenty of time for the paint to dry. Then, turn your mirror over and see if there is any paint on the other side. If so, remove it with paint remover, a paint scraper or razor blade. Again be careful not to cut yourself or scratch the surface of the glass. Wearing soft gloves, now hold the glass up to a light source and see if any light at all can pass through the magick mirror. If it cannot, you have been successful.

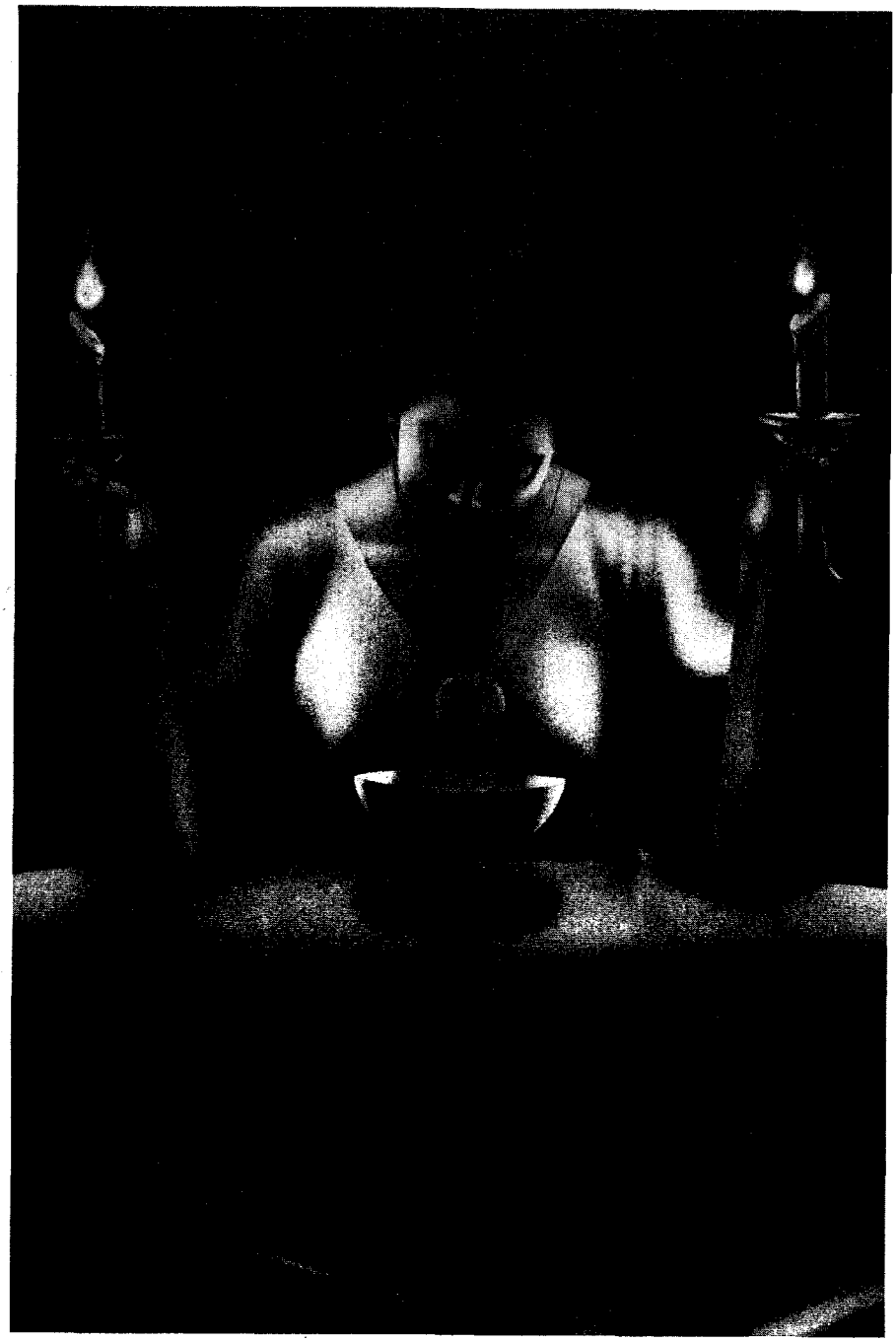
3. The final step of the construction is to mount the mirror on the triangle of wood. The best way to do this is to get "mirror mounts" at a hardware store. These are "L" shaped pieces of metal or plastic with a screw or nail going through one of the bars of the "L." Once screwed into the wood it can be pivoted so that the other bar of the "L" is toward the center of the glass. This holds the mirror in place. If the mounts are turned away from the center the mirror may be removed.

You will need to use at least three of these mirror mounts with one toward each corner of the "Triangle of the Art." However, the bigger the glass, the more mounts you should use for safety. Once mounted, paint the mounts flat black using a small brush. If you cannot find these mounts, nails driven into the wood at various points along the circumference of the mirror will do. Of course, the nails should be painted flat black also.

It is important to make very clear that the side of the glass which is painted black should be against the wood of the triangle. In other words, if you are looking at the triangle with the mirror mounted, the unpainted side of the glass should be towards you and the painted side should be the far side of the glass. This will have the effect of making the black paint, seen through the glass, appear quite shiny. Once mounted, your construction of the magic mirror within the "Triangle of the Art" is complete.

Now look again at the diagram from the *Goetia.* It appears that a complete circle is drawn on the ground. It also appears that outside of the circle the triangle is also drawn on the ground.

I am sure that this will upset many "grimoire purists," but the fact of the matter is that *there is no need to draw a physical circle.* Should you draw one if it gives you more confidence or makes you feel more secure? Sure, go right ahead. But if you are good with your banishings,



as the many months of practice while taking this course should have made you, it is enough. My personal experience and the experience of others proves this to be true. Why, then, are there complex instructions and figures in the diagram? Of course, the writer or copyist of the diagram is not here so there is no way to be sure, but it appears to be merely a cover, a blind to deceive any person into whose hands the document might wrongly fall. And considering the small number of people who have ever attempted the magick of this book against the large number of people who own it, this blind has been very successful.

To repeat, if you wish to draw the complete circle on the ground, go ahead. Those who do this usually use chalk. But if you have been following this course doing one lesson a month and have been doing the daily rituals, it is not necessary.

Another consideration is that using the Triangle of the Art with its magick mirror while having it flat on the floor outside of your circle is absurdly difficult. However, placing it in this position assumes that the original artist was an expert at three-dimensional representation. If you look at the copy of the original page, it clearly shows that the artist had trouble with proportions and lines. Is it not possible that the triangle was not meant to be flat on the floor?

Early drawings of Christian figures frequently show a disc behind the head of the religious figure. It is believed that this is meant to represent a halo. Since the artist did not have the development to show it surrounding the head, it is shown behind the head.

In a similar manner, the artist of this work may have wished to show the correct shape and lettering of the Triangle. However, he or she did not have the necessary artistic knowledge or skill to show it in its proper position.

The Triangle of the Art should be placed outside the area of where the circle will be formed. The Triangle should be raised up so that the center of the mirror is at the eye level of the seer (more on the seer, later). Obviously, if there is a chair for the seer the Triangle will be at a different height than if the seer stands. Although the Triangle may hang straight up and down (vertical), more commonly the top is made to lean back so that it is at an angle. This angle may be up to 45 degrees from vertical, but should be no more than this. To achieve this tilt, the Triangle may be rested upon a chair, an artist's easel or a music stand. Make sure that the Triangle is firmly supported and will not fall over. The Triangle should be placed east of where the circle will be

formed, but quite close to the edge of where your circle will be. With this, and your regular preparations, most of your physical preparation for using the magick of the *Goetia* is complete.

PART THREE

As I have shown, most forms of magick can be done by yourself. Indeed, most grey magickal group workings have the group merely observing and adding their visualizations to that of the operator, the magician actually doing the work.

But with the magick of evocation, this is different. Although it is possible to do evocations solo, it is very difficult. Many people trying this type of solo work achieve little if any success. Therefore, it is necessary to have a seer help you with the evocation. Or, if you are going to act as the seer, you will need another person to perform important parts of the ritual.

It is the seer's task to look into the mirror and see the being evoked. The seer then functions as an intermediary between the ritualist and the evoked entity. The ritualist or operator recites the callings which not only call the desired entity to the mirror, but also aid the seer in obtaining the vision necessary to see something in the mirror.

If you are working with a group of people, your first trial at evocative magick should involve as the seer the person who has the most psychic sensitivity. Clues to this are ease at doing divinations, divinations which go far beyond the inherent limitations of the system used (i.e. extreme precision), divinations which prove correct on a very regular basis, a very detailed dream memory, a very strongly emotional or overemotional person, a daydreamer, etc.

I hate to sound sexist, but because of societal influences the fact is that the best seers are usually women. If you have a person such as has been described in your group, be that person male or female, use that person as your seer in your first experiment. If not, try a volunteer. The worst thing that could happen is that your seer will see nothing. This would not necessarily be due to failure of your experiment, but rather because the seer does not have adequately opened psychic vision.

For those of you who have been working solo, here is some very practical advice on how to find a seer. I am giving this advice here, as placing an advertisement in your local paper for a seer is not advisable.

The best place to seek out a seer is at your local occult bookstore or supply shop. Simply "hang out" there for awhile and look for people coming into the store who are interested in magick and divination. When you meet such a person introduce yourself and ask such things as "Do you do divinations? Are they usually correct? Do you have vivid dreams? Do you daydream frequently?"

If you are shy about meeting people, remember that you are not trying to "pick someone up" for a romantic situation. You are looking for a co-worker. This should be clearly explained to the person if they are interested in working magickally with you. If the person is interested, perform your daily work with him or her sitting in your circle and see how the person responds. If there seems to be a good working relationship possible between you, if your selected seer seems appropriate, it is time to tell the person what his or her preparations will be.

On the facing page you will see a drawing attributed to Saint-Germain. On the left there is a male seer peering into a goblet used as a magic mirror. The woman ritualist on the right holds a knife and wand. They are surrounded by alchemical symbolism which is irrelevant to this discussion. There is a fire burning directly below the face of the seer.

The inhalation of the smoke will cause a change in the blood chemistry of the seer. Also notice that it is possible that the ritualist is using the wand to hit the seer. This combination of pain and lack of oxygen combines to alter the consciousness of the seer and allow him to more easily observe the sights within the magick mirror.

There is no doubt that an altered state of consciousness is a necessity for the seer. This can be accomplished in a number of ways. A mild state of self-hypnosis will suffice. If a person is not an alcoholic nor allergic to liquor, that person may be allowed to drink to a state of mild intoxication.

There are many natural and synthetic drugs which will alter your consciousness. Although I do not advocate the use of any drug which is not specifically prescribed for you by a licensed doctor, it would be foolish of me to think that none of my students use what are known as "recreational" drugs. I am not going to describe their usage to alter your consciousness for magickal purposes because if you don't already know how they affect you I am not going to suggest that you try them to find out. I will say that some people have told me of great success when they have chemicalized themselves.

The Magick Mirror

Ritualized induction of small amounts of pain, such as implied in the drawing, can also affect your consciousness. The small amounts of pain cause various hormones to flow throughout the bloodstream, and these hormones affect the brain-mind complex. There are drawings at least as far back as Pompeii showing ritual scourging. Some Wiccan groups use this as part of certain of their rituals. Pain is part of spiritual practices in some shamanistic cultures. Even some very mainstream Christian sects have used and use hair shirts and self-flagellation. I personally am against this practice, but there are those who have found it effective.

It is believed that many of the visions seen by seers have been induced by the "demon CO." Here, CO stands for carbon monoxide, the result of fires or incense using up the oxygen in a room. When using incense *always* be sure to have fresh oxygen coming into the room through an open window or door. Still, the odor of the incense, especially if burned near the seer, can have a remarkable effect on the consciousness of this person. Sexual activity is another means of changing hormonal balance and affecting the brain-mind complex, but that will be discussed in another lesson. Still another way to alter the consciousness is by denying sleep for several days. There are other methods, too. You can probably think of several. In any event, allow the seer the choice of which method(s) he or she wishes to use to alter consciousness. This person should have a medical exam first to be sure that nothing done could possibly damage the seer's health.

Please note that none of the methods mentioned, if done with care, will hurt a healthy person. Further note that they have been done for thousands of years safely, and are still being done in shamanistic cultures. However, also note that nobody is forcing you to do anything. If you try to actually perform evocative magick, using devices illegal or legal, neither the author, publisher nor distributor of this course assume or will have any responsibility for your foolishness or disregard for the law and your health. The following rituals and explanations are presented as educational so that you can see what many people have done and what many people are doing. Should you decide to attempt such a ritual, all responsibility for your health is yours. Further, neither the author, publisher nor distributor in any way condone the use of illegal substances nor the abuse or wrongful use of legal substances or drugs. With this word of warning, we will move into the study of how to do rituals from the *Goetia.*

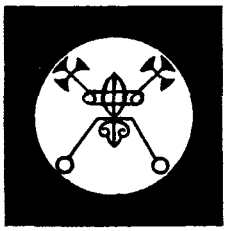
PART FOUR

There are two other things which you need to obtain for this ritual other than your normal tools and the Triangle of the Art. The first is a set of two candle holders with stems long enough that they may be held by the seer while he or she looks into the magick mirror. Alternatively, you may obtain candle stands which reach the floor and are about four or more feet tall. Needless to say, the latter are far more expensive. If you do get the ones which can be hand held, make sure that they have big enough drip protectors so that the seer is not shocked by hot wax suddenly falling on his or her hands. This will also help prevent you from having to scrape wax off your floor or ironing it out of your carpet.

The second necessary item is the Seal of the entity you wish to evoke. For this you must get a copy of the *Goetia.* Each Seal represents and gives power to deal with an associated entity called a "Spirit." To determine which Spirit to call and which Seal to use you will need to look through the book and see which powers each Spirit offers.

Let us say, for example, that you have reached a point in your life where you do not wish to be bothered by other people and their problems. You want to be alone. This is the true meaning of invisibility when described in the grimoires. Invisibility does not mean that you will become transparent, but that others act as if you are not there. So, looking through the descriptions of the Spirits you find the name Bael (pronounced Bah-ehl).

Bael is said to have the power to "maketh thee to go Invisible. . . He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once [!]. He speaketh hoarsely." Further we are told that the Seal must be worn like a necklace by the seer "or else he [Bael] will not do thee homage." The Seal of Baël looks like this:



It may be made on paper as per the lesson on talismans. A string needs to be attached so that it may go around the seer's neck, but it must be long enough that without removing the string from around his or her neck, the seer may pick it up and look at it.

Set up the temple as usual. Place the Triangle of the Art outside the circle in the East. A chair may be placed in the East within the area of the circle for the seer if you feel that the seer may need it. Both of you should be robed and the seer should wear the Seal. The two candelabra should be in the East on either side of the chair (if there is a chair) or to either side of the space where the seer will stand. These two candles should not be lit. You will also want a pencil or pen and some paper to write down any message the seer may give you.

The seer should be in the East of the circle, facing east. There should be incense near the seer so that he or she will inhale much of the smoke.

Perform the Opening by Watchtower. As you do so the seer should pay no attention to the ritual. It is the seer's task to stare at and contemplate the Seal. Any method to alter the consciousness of the seer should already have begun with the exception of self-hypnosis which should wait until after the Opening. If you have enough people, one should be assigned the task of making sure that incense is always flowing toward the seer. Make sure that when casting the circle you walk *outside* the seer so that the seer is definitely within the magickal circle.

The operator should stand behind the seer and light, or have someone light the seer's candles. Put the candles in the seer's hands. This will force the seer to drop the Seal. Make sure that when it hangs down the Seal is facing out. If you are using floor standing candelabra, tell the seer to let go the Seal and stare *into* the magick mirror. Tell the seer in a smooth, comforting voice:

> "Stare deeply into the mirror. Do not look at it, but into it. Move the candles so that you can see yourself, but so that you do not directly see the reflection of the candle's flames. Stare deep... deeper... deeper..."

Now it is time to do the first conjuration. When a Spirit's name is mentioned and is capitalized, you should use the appropriate name of the Spirit you are evoking in place of (in this example) **BAEL.**

I do evocate and conjure thee, O spirit BAEL: and being with power armed from the Supreme Majesty, I do strongly command thee, by BERALANENSIS, BALDACHIENSIS, PAUMACHIA and APOLOGIAE SEDES; by the most powerful Princes, Genii, Liachidae, and Ministers of the Tartarean abode; and by the Chief Prince of the seat of apologia in the ninth legion I do evoke thee, and by evocating conjure thee.

And by being armed with power from the Supreme Majesty, I do strongly command thee, by Him who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of God, endued with power from God and created according unto God's will, do exorcise thee by that most mighty and powerful name of God, (vibrate) **EL, strong and wonderful, O thou spirit BAEL.**

And I command thee by all the names of God (vibrate) **AH-DOH-NYE, EL, EHL-OH-HEEM, EHL-OH-HY, EH-HEH-YEH AH-SHAIR EH-HEH-YEH, TZAH-BAH-OHT, EHL-YONE, YAH, TETRAGRAMMATON, SHA-DYE, Lord God Most High. I do exorcize thee and do powerfully command thee, O thou spirit BAEL, that thou dost forthwith appear unto me here before this circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name** (vibrate) **TETRAGRAMMATON YUD-HEH-VAHV-HEH, do I command thee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth and all the hosts of the celestials, terrestrials and infernals do tremble together and are troubled and confounded.**

Wherefore come thou, O spirit BAEL, forthwith and without delay from any or all parts of the universe wherever thou mayest be and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly and affably, now and without delay, manifesting that which I shall desire. For thou art conjured by the name

of the living and true God, HELIOREN, wherefore fulfil thou my commands and persist thou therein unto the end, and according unto mine interest, visibly and affably speaking unto me with a voice clear and intelligible without any ambiguity.

You may repeat this as often as you wish. Pause after the conjuration and ask the seer if he or she sees anything in the mirror. If after a short pause the seer has no vision you should repeat the conjuration. Although you may repeat it as much as you like, I have found that after three or four times my interest wanes. Then you should move on to the next conjuration. If the seer interrupts and claims seeing something in the mirror, finish the conjuration before going on the *The Questionings*. However, if there is no appearance after the above first conjuration, go on to the second one as follows:

I do evocate, conjure and command thee, O thou spirit BAEL, to appear and to show thyself visibly unto me before this circle in fair and comely shape, without any deformity or tortuosity by the name and in the name (vibrate) **YAH and VAHV, which Adam heard and spake, and by the name of God** (vibrate) **AH-GLAH which Lot heard and was saved with his family, and by the name** (vibrate) **EE-OHT which Jacob, who was delivered from the hand of Esau, his brother, heard from the angel wrestling with him, and by the name** (vibrate) **ANN-AH-PHAX-EH-TOHN which Aaron heard and spake and was made wise.**

And by the name (vibrate) **TZAH-BAH-OHT, which Moses named and all the rivers were turned into blood, and by the name** (vibrate) **AH-SHAIR EH-HEH-YEH OHR-ISS-TONE, which Moses named and all the rivers brought forth frogs, and they ascended into the houses destroying all things. And by the name** (vibrate) **EHL-YONE, which Moses named and there was great hail such as had not been since the beginning of the world. And by the name** (vibrate) **AH-DOH-NYE, which Moses named and there came up locusts which appeared upon the whole land and devoured all which the hail had left. And by the name** (vibrate) **SH'MAH AH-MAH-TEE-YAH which Joshua called upon and the sun stayed its course.**

And by the name ALPHA and OMEGA, which Daniel named and destroyed Bel and slew the dragon. And in the name of (vibrate) **EE-MAN-YOU-EHL, which the three children, Shadrach, Meshach and Abednego, sang in the midst of the fiery furnace and were delivered. And by the name** (vibrate) **HAH-GEE-OS, and by the throne of** (vibrate) **AH-DOH-NYE and by** (vibrate) **ISS-KEER-OS, AH-THAN-AH-TOS, PAH-RAH-CLEE-TOS, and by** (vibrate) **OH THEOS, EEK-TROS, AH-THAN-AH-TOS and by the three secret names** (vibrate) **AH-GLAH, OHN, TET-RAGRAMMATON, do I adjure and constrain thee.**

And by these names and by all the other names of the living and true God, the Lord Almighty, I do exorcise and command thee, O spirit BAEL, even by God who spake the word and it was done and to whom all creatures are obedient; and by the dreadful judgements of God, and by the uncertain sea of glass which is before the divine majesty, mighty and powerful; by the four beasts before the throne having eyes before and behind; by the fire around the throne, by the holy angels of heaven and by the mighty wisdom of God, I do potently exorcise thee, that thou appearest here before this circle, to fulfill my will in all things which shall seem good unto me, by the name (vibrate) **BAS-DAH-THE-AH BAHL-DAHK-HEE-AH and by this name** (vibrate) **PRIME-UU-MAH-TAHN, which Moses named and the Earth opened and did swallow up Kora, Dathan and Abiram.**

Wherefore thou shalt make faithful answers unto all my demands, O spirit BAEL, and shalt perform all my desires so far as in thine office thou art capable thereof. Wherefore come thou, visibly, peaceable and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

Again, ask the seer if he or she sees anything in the mirror. If the answer is yes, proceed to *The Questionings*. If not, you may repeat this second conjuration or any of those that follow in the grimoire. You may also chant the name of the Spirit you are trying to contact over and over as if it were a mantra. This is especially effective if you have a group of 10 or more people.

Although there are many more conjurations in the *Goetia*, it has been my experience that the first two will more than suffice. If after reciting them three times each with no result, it is fair to conclude that you are not going to have any luck and that the seer is not capable of learning anything at this time. If the seer informs you that he or she does see something, but it is unclear, everyone should chant the name of the Spirit until the seer says the vision is clear. Once it is clear, proceed on to *The Questionings*.

The Questionings

1. The first question to ask is directed toward the seer. Simply ask, *"What do you see in the mirror?"* If the seer says "nothing," or gives no reply, repeat one of the evoking conjurations.

If the seer describes a scene, write down what is reported with the paper and writing implement which was put into the circle for this purpose. If the seer describes an entity, see if it matches the description in the grimoire you are using. In the case of Bael, he normally appears as a cat, toad, man or all three at once.

If the entity appears in a shape so unusual or weird (as will sometime happen) that the seer is frightened or upset, say loudly, and in a firm voice,

> **I do evocate, conjure and command thee, O thou spirit BAEL, to show thyself in a fair and comely shape, without any deformity or tortuosity, by the name and powers of** (vibrate) **EH-HEH-YEH AH-SHAIR EH-HEH-YEH and YUD-HEH-VAHV-HEH EHL-OH-HEEM!**

When recited, the figure should change appearance. If it does not, immediately give the License to Depart (which is given later in this lesson) and thoroughly banish the area, for the wrong entity has appeared as a result of your magick.

If the Spirit is of pleasant appearance, or takes on such an appearance at your command, move on to:

2. Ask the Spirit "What is thy name?" The seer should respond by saying "I feel his name is _____" or "He says his name is ____" followed by the Spirit's name.

You will find that the entities we deal with do not lie. However, they do not always give a full answer or one that is intelligible to you. As an example of this, they may give another name by which they are known or may simply refuse to answer. If this should happen, say,

> **By the power of** (vibrate and spell out the letters with your LBRP dagger in the air and visualize the letters in bright blue) **YUD-HEH-VAHV-HEH I command you to tell us your true name without hesitation or equivocation!**

At this time you should get the correct reply. If the Spirit gives its name as being the one you are seeking to contact, continue to *The Welcome* below. If not, give *The License to Depart* and thoroughly banish the area.

The Welcome unto the Spirit

> **Welcome, O most noble spirit BAEL! I say thou are welcome unto me because I have called thee through God whom hast created heaven and Earth and all that is in them contained, and because also thou has obeyed the will of God and mine own will by appearing here now. By that same power by the which I have called thee forth I bind thee for a time that thou remain affably and visibly here before this circle and within this triangle, so long as I shall have occasion for thy presence, and not to depart without my license until thou hast duly and faithfully performed my will without any falsity.**

Now, standing behind the seer, point the dagger used in the LBRP directly at the triangle outside the circle and say:

> **By the power of God have I called thee! Give unto me a true answer!**

Now state what it is you desire of the entity you have summoned. In the case of Bael you would ask,

What are the secrets of invisibility?

Have the seer tell you anything and everything the Spirit says, points toward or does, and copy what the seer says on the paper you have brought for that purpose. Once this part of the evocation is complete, give out loud:

The License to Depart

O thou spirit BAEL, because thou hast diligently answered unto my demands and hast been very ready and willing to come at my call, I do here license thee to depart unto thy proper place. Go now in peace to thy abodes and habitations, causing neither harm nor danger unto humans or beasts. Depart, then, I say, and be thou very ready to come at my call, when duly conjured by the sacred rites of magick. I charge thee to withdraw peaceably and quietly, and may the peace of God be ever continued between thee and me! So mote it be!

Finish the ritual with the Closing by Watchtower.

It is not necessary to have a seer; you can act as the seer yourself. However, it is much easier to have a seer so that one of you can perform the ritual while the other concentrates on the magick mirror.

Also, you will have probably noticed that I did not tell you the appropriate incense to use, nor the appropriate time to do this ritual, nor the appropriate color symbolism. There is an important reason for this. The purpose of this course is *not* to make you "sort of" familiar with Magick. It is not to have you read and be somewhat familiar with stacks of books on the subject. It *is* the purpose of this course to make you a practicing magician. Should you merely be able to follow books you will never be more than what a "hack writer" is to literature. And frankly, a few Hemingways, LeGuins and Cervantes are worth a thousand formula novelists. This is not to say that there isn't a place for redundant romance novels or comic book magicians, there is. But it is not what I hope this course will produce.

Yes, the time this ritual is performed is important, the color symbolism is important, the choice of incense important. But at this time I leave it to you to figure out. Go back over these lessons and you should have no problem doing so. As a hint, compare what the Spirit can offer you with the Talismanic Magick chart. From there you should be able to get the planet and Sephira. The rest should be

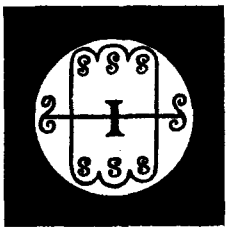
obvious. If it is not, start this entire course over, for you have not really understood the information presented here.

The *Goetia* has the Seals, names and descriptions of 72 different Spirits, each having various talents and powers which can be shared with you. Much of the book, it is sad to say, has picked up the junk and excrescences of centuries of repression and stupidity. Some sections of the *Goetia* refer to other books of *The Lesser Key of Solomon* (of which the *Goetia* is but one). Unfortunately, there is only one known source for the Complete Lesser Key, and it is rather expensive and of poor quality.

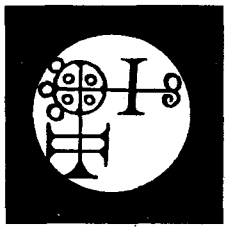
However with the instructions in this course and the commonly available editions of the *Goetia* you can have virtually years of practical work and experimentation. The most commonly available version is titled *The Lesser Key of Solomon: GOETIA: The Book of Evil Spirits.* This title, however, is quite misleading, for in this book you are dealing with energies or forces which take on a type of personality. But they are no more "evil forces" than electricity, another force, is good or evil.

Even though evil is not a question in this particular instance, Karma is. Even something which superficially seems to be positive may lead to Karmically negative actions. So before acting on the advice of any Goetic Spirit, be sure to do a divination in order to be positive that you will not be performing any magick or action which would unknowingly lead to deleterious results.

Since this is not a course in Goetic Magick I will not be giving you 72 examples, one for each spirit. Rather, at this time I again urge you to obtain a copy of the book and simply follow the pattern given in the ritual above. Replace the name of **BAEL** with the name of the Spirit, from the *Goetia*, you wish to evoke. Use the appropriate Seal as given in that text. Until you can obtain a copy of the book, or if you merely wish to try out some Goetic Magick and see if it appeals to you, in the following pages are a few samples of Goetic Spirits, their Seals, description and purposes.



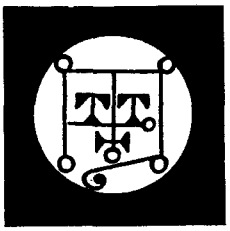
Above is the Seal of the Spirit **AMON.** Amon is great in power and is also said to be very stern. He looks like a wolf with the tail of a serpent and breath of fire. At the command of the magician, Amon will change to look like a man with a raven's head. Sometimes there are "dog's teeth" (i.e. fangs) in the head of this raven. Amon will give you information on all things past and things yet to be. Having a neutral nature, he can help reconcile differences between friends. However, he can also cause feuds. Needless to say, care must be taken in asking for what you desire of Amon!



Above is the Seal of the Spirit **BUER.** Buer should only be evoked during the astrological sign of Sagittarius and appears as the Sagittarian Centaur. He teaches science and philosophy including such

things as mathematics, ethics, logic and physics. His specialty is teaching the secret magickal and medicinal powers of herbs and plants. He also has healing powers, especially over psychological pain.

Below is the Seal of the Spirit **BOTIS**. At first he will appear as an ugly viper, but on the command of the magician changes into the shape of a man with "great teeth" (fangs, again), two horns and carrying a sword of exquisite sharpness and brightness. When evoked, he can offer things similar to Amon (note the similarity with the change of appearance and the fangs). Botis is said to tell all things from the past and those things yet to be. He can also reconcile disagreements between friends and foes.



As an historical document the *Goetia* is fascinating. Several "spirits" are nothing more than deities of earlier cultures. Thus, the Spirit Astaroth is nothing more than a form of the Goddess Astaroth, also known as Astarte and Isis. Revealing a Judeo-Christian paternal bias, the Spirit Astaroth becomes a male! This certainly helps to validate the sociological theory that the gods and goddesses of any culture become the demons of the following culture. And with the church's influence, even goddesses became *male* demons.

I recently saw a program on television wherein the studio was decorated to appear as a cave. The speaker was putting forth some bizarre hysteria about how a fantasy role-playing game was resulting in demon possession and people leaving Christianity. Since this program was on a "religious" (i.e. Christian) network, the purpose of this

program had to be only to appeal to the paranoia of those who already believe in one form of Christianity. However, another Christian writer, theologian and radio personality says that Christians cannot be "demon possessed." Therefore, this TV program presented a philosophy not even in accord with other Christian apologists. Of course, one good way to keep large numbers of people under your control is to keep instilling fear into them. This seems to be a major function of "Christian" broadcasting. In any event, I disagree totally with the TV program's content as being nothing more than irrationalist, fear-inducing, paranoid superstition.

To be fair, much of occultism is also hidden in the stupidity of paranoia and superstition. A recent book I read on occult topics used the "National Enquirer" and a Hare Krishna magazine as sources for information. And even if the author did not understand that the "National Enquirer" is not necessarily considered an example of journalistic excellence, he should have checked for other sources, too. He also should have realized that the Hare Krishna magazine would present things in order to make their organization look good, truth and reality notwithstanding. So I repeat here,

Don't take my word or anybody else's word for anything in occultism!

Check it out and research it for yourself. Dion Fortune said, "There is no room for authority in occultism" in reference to occult studies. This was succinctly put forth in a bumper sticker which simply read, "Question Authority!"

By now you might be thinking "What does all this have to do with Magickal Evocation and the *Goetia*?" Well, I want to tell you that I like to think that I am not paranoid, but I have in my possession something which scares me. Although I doubt demon possession is the result of playing simple fantasy role-playing games, I have a similar game which features evocations from the *Goetia* and playing pieces which are nothing less than miniature versions of the Seals of the Spirits from the *Goetia*! Although this game has had a rather small circulation and certainly gives no danger to trained occultists, it could be a problem for a person who has latent magickal abilities and spends some time looking at the game pieces. That type of person, with no magickal training or protective preparations could be quite shocked upon seeing a weird figure in a reflective surface.

Such a scare could hurt an unknowing person's psyche and grasp on reality. I fear also that people may become obsessed with certain thoughts and ideas, whether they be along occultic, magickal or other lines. For a person magickally trained, such as you are if you have been following the teachings of this course, obsession or possession is not a problem. For untrained, easily influenced people, care is needed. That is why I hope that copies of the game I possess receive no further circulation than they already have. With this we end our study of the *Goetia.*

Before moving on to another book of evocational material, I'd like to pause and share another ritual of protection. The focus of this course has been on modern Kabalistic theory, what I have somewhat facetiously called the "WASP Kabalah." This system is based on earlier mystical Judaic traditions which, in turn, had been based on even earlier semitic, pre-semitic and non-semitic sources.

In contradistinction to the WASP Kabalah is what I have called the "Kosher Kabalah," a Kabalistic philosophy which has eschewed many later influences which had de-Judaified Kabalistic tradition. I am personally delighted to see a growing Jewish Kabalistic resurgence in both the West and Middle East. It is hoped that as a result many previously rare and untranslated or poorly translated texts will become available to imperfect students such as myself. As an example of this need, one of the most important Kabalistic magickal texts, a book on talismans known as the *Sepher Ratziel,* to my knowledge has not been translated into English. I searched out and found a Hebrew copy of it at the University of Judaism in Los Angeles, California. It was about sixty years old and in poor condition. The type used was somewhat dissimilar to the style most commonly used today. That, along with printing which cut off portions of letters, made the book impossible for me to try and translate.

Another important book not yet translated is by the famous Rabbi Isaac Luria. It is called *The Revolution of Souls* and is about reincarnation. Much of his theory has been presented in these lessons, which I learned from second-hand sources. Perhaps some true scholar of a mystical bent will try his or her hand at the necessary task of translating these two books, as well as many of the others which sit in waiting for a time when they may illuminate the world.

The reason I am again talking about the Kosher Kabalah is that many people have asked me if there are any uniquely Kosher Kabalistic rituals. Of course there are, and I have recently found a good pro-

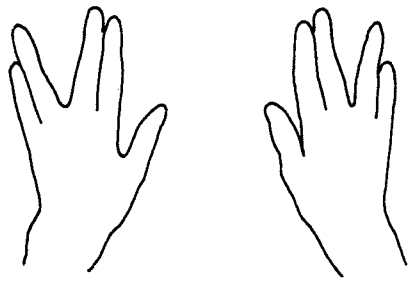
tective ritual of this sort. It is based totally on Jewish sources and most importantly on the *Sepher Yetzirah.*

In the *Sepher Yetzirah* we are told that God sealed the various directions of space with various permutations of three letters of the Ultimate Name, those three letters being Yud, Heh and Vahv. Using this as a basis I present a ritual which can be used in place of the Rose Cross Ritual. I call it:

THE YETZIRATIC SEALING RITE

This rite requires only a candle of purest white, a stick of incense, and a match or lighter.

STEP ONE. Face east, and light the candle on the table or altar which is before you. Now, hold the fingers of the hands in three groups each: the little finger and ring finger are together, the middle finger and index finger are together, and the thumb is by itself. It is the traditional hand position of blessing used by the Jewish High Priests (see figure below):



left hand **right hand**

Hold your hands as if blessing the candles and say:

Blessed art Thou, O Lord (vibrate) **YUD-HEH-VAHV-HEH, Ruler of the Universe, Who hath consecrated and commanded us to kindle the sacred lights.**

STEP TWO. Take the incense in your right hand and light it from the flame of the candle. While it is still flaming, say:

Let the whole universe know that the one God who is my God is (vibrate) **YUD-HEH-VAHV-HEH!**

and blow out the incense so that it only smokes.

STEP THREE (a). Look up, say:

I seal the heights with (vibrate) **YUD-HEH-VAHV!**

STEP THREE (b). Look down and say:

I seal the abyss with (vibrate) **YUD-VAHV-HEH!**

Spelling the letters with the incense (יוה).

STEP THREE (c). Looking forward (to the east) say:

I seal the east with HEH-YUD-VAHV!

Again spelling the letters (היו). In a similar manner vibrate and spell the words in the following actions.

STEP THREE (d). In a clockwise direction turn 180 degrees to the west and say:

I seal the west with HEH-VAHV-YUD! *(*הוי*)*

STEP THREE (e). Turn clockwise 270 degress to the south, say:

I seal the south with VAHV-YUD-HEH! (והי**)**

STEP THREE (f). Turn clockwise 180 degrees to the north, say:

I seal the north with VAHV-HEH-YUD! (והי*)*

STEP FOUR. Turn clockwise 90 degrees back to the east. Re-assume the position of priestly blessing as in Step One. Say:

In this way does the microcosm repeat the macrocosm, and the whole world is blessed.
Hallelujah! Hallelujah! Hallelujah!
Selah! Selah! Selah!
Amen! Amen! and Amen!

STEP FIVE. You may now abide in the peace for as long as you wish.

The rite is ended.

PART FIVE

The Greater Key of Solomon is readily available at metaphysical bookstores and occult shops. It is fascinating that many "occultists" claim that the Lesser Key deals with evil spirits and the Greater Key deals with good ones. This is merely a repetition of what other ill-informed writers have claimed. There is not one bit of proof that one Key deals with evil spirits and the other deals with good ones.

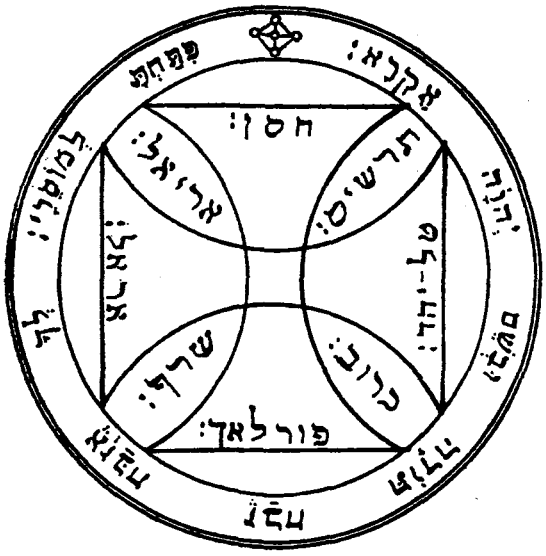
The Greater Key is divided into two major sections or "books." The second of these books describes the various tools or weapons of the magician, including several which do not seem appropriate for the practice of High Magick at all. But this is necessary, as the first book of the Greater Key is a combination of High and Low magickal methods. As an example of the later, the Greater Key includes a method of making oneself invisible using "a small image of yellow wax, in the form of a man. . . " This type of image magick, sometimes called "poppet" magick, is not in the repertoire of most Kabalistic magicians. This is far more in the realm of Natural or Low Magick.

It is because there are Natural Magickal methods in this grimoire, along with the lack of appeals to Jesus and the Trinity which gives internal evidence of an earlier date for the Greater Key than the Lesser Key. In fact, the earliest written versions of the Greater Key date from the 15th or 16th centuries, while the earliest copies of the Lesser Key are from the 17th century. Of course, oral versions of both of the books may go back much further, and earlier manuscript forms of these books may still be discovered. This did happen with a grimoire called *The Picatrix* which has never been translated into English. It was thought to be a typical example of writing from the Middle Ages. Recent discoveries show it to be a translation of a much earlier Arabic work.

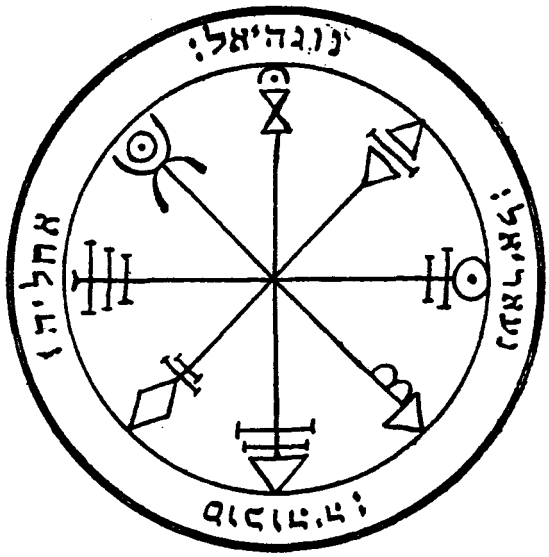
Naturally, it is not my desire to recopy the entire *Greater Key of Solomon* here. However, the evocational conjurations are similar in form to those of the Lesser Key as given earlier in this lesson. Thus, you could use the evocations from the Lesser Key by changing the phrase "Spirit Bael," as in the earlier example, for "Angel So-and-So." I know that this may infuriate some purists, but the technique and philosophy are the same. If you want to drag yourself through five, single-spaced pages of evocations, such as are given in the Greater Key, you may be my guest!

In the Greater Key we are again confronted with a puzzle to our understanding, a puzzle obviously created to fool those without training. Between Books One and Two of the Greater Key is a section filled with "pentacles" and how they can "bring" you various powers and abilities. This seems to imply that they are actually talismans. However, if you go through Book One and actually study the evocations, you will see that the magician is told to show the pentacles to the Spirit which appears and "demand all that he shall wish from the King of Spirits." As you can see, implying that these symbolic figures are talismans is a cover to prevent their true potential from falling into the hands of the untrained and unprepared.

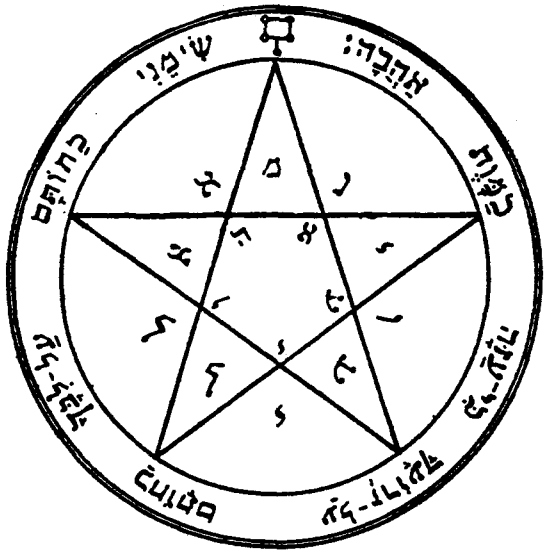
Below is a Pentacle associated with the Sun. Its purpose is to free you from thought patterns which keep you from achieving your desires. The evocation should be done on the day and in the hour of the Sun. If so done, the entity which appears will tell you how to break your (mental) bonds and be free. In your evocation, use the term "Lord Yud-Heh-Vahv-Heh" instead of "Spirit Bael."



Below is a Pentacle for controlling the Spirits of Venus. It would be good for any of the purposes listed under Venus on the talismanic Magick chart. You would want to use the name of the appropriate Archangel instead of "Spirit Bael." Evoke the Spirit of Venus (the Archangel, amongst others) and ask of it what you will as is appropriate to the planet. Of course, do the evocation during the hour of Venus, and, if possible, on the day of Venus.



On top of the next page is another Pentacle associated with Venus. Its purpose is to invoke the Spirit Yohn-ehl to give you information on how to obtain grace and honor. Yohn-ehl comes from the Hebrew outside the central figure, Yud, Vahv, Nun, Alef and Lahmed.



Finally, the Pentacle below is another one of Venus. Its purpose is to learn from the Angel Monachiel how to attract love.

I wish to reiterate here that Magickal Evocation is *not* just working with your fantasies and imagination. Neither is it a type of Spiritism which seeks contact with any dead souls or entities which happen to be nearby. Rather, it is a very real method of making contact with entities on a higher level of existence. They are always there. It is usually we who are not aware of them. In magickal evocation we not only become aware of them, but choose with whom of the myriad of entities available we desire contact.

In the *Greater Key,* we obtain some specialized information which is not in the *Lesser Key,* and, we can assume that it is specifically for use with *Greater Key* entities. When doing evocations from the *Greater Key* there is a slightly different method for using the Pentacle. After using the Pentacle to focus your attention (don't confuse this with your magickal tool—the Earth Pentacle), cover the pentacle so that it cannot be seen. Usually a piece of black silk is used for this purpose. Then, when the entity appears in your magick mirror, show the pentacle to the entity. The result is that the entity will be bound by your will. We will use this technique in a similar way, but for another purpose, in a later lesson.

Before going on to another aspect of evocative magick, there is another book I wish to mention in passing. This is a book which was apparently used as a source book by a branch of the Golden Dawn known as The Alpha and Omega. The name of the book, which was translated by Mathers, is *The Grimoire of Armadel.*

This unusual book, though still in print, is mostly ignored by "magicians" because they do not understand, or dare not try, magick of evocation. Its internal structure (references to Jesus throughout the book) indicates a later work than the *Greater Key.* In fact, some of the names of Spirits in this book seem to be similar to those of both the *Lesser* and *Greater Keys* and another work known as *The Arbatel of Magick.*

The seals or sigils in *The Grimoire of Armadel* are far more involved than most other works of this genre. Unless you buy the book and work to understand it, they are rather unusable. This book does not even bother to give outrageous methods to draw a magick circle. Rather it merely says to "see that the Circle be [correctly] formed according to the instructions we have [elsewhere] given."

The meanings of the seals, and the purposes for using them, are hidden in obstruse language. After reading this lesson you should be able to discern the meanings and see through the veils to the un-

initiated. If you do buy (or already have) this book, simply remember that the purpose of evocative magick is to allow yourself to see into the astral plane and communicate with entities who can answer questions and give instructions according to their nature.

Although *The Grimoire of Armadel* does not have instructions on how to make the Magickal Circle, it does have the same kind of protection rituals and conjurations as given in other grimoires of this nature such as the *Greater* and *Lesser Keys.* Curiously, this book also has some heavily disguised information on sex magick toward the end. There will be more on sex magick in a later lesson.

PART SIX

Unless you are totally new to magick and occultism, you have probably heard of entities known as elementals. And, if you have a little more knowledge, you probably know that there are different types of elementals. Each type is associated with a different element:

The elemental Spirits of Earth are the *Gnomes.*
The elemental Spirits of Air are the *Sylphs.*
The elemental Spirits of Water are the *Undines.*
The elemental Spirits of Fire are the *Salamanders.*

These *natural* elementals are quite unique. Here, on the physical plane, everything is made of a combination of the elements, but the elementals are totally composed of only one element. Thus, they can rarely be seen on this plane except within their element. Salamanders can sometimes be seen weaving around a roaring fire. Sylphs can sometimes be seen as sparkles in the air on a clear day.

The proper place for describing entities whose main appearance is on other planes will come in another lesson. Further, the length of this course does not allow time for learning to do magick with the aid of the elementals. However, there is something which uses a creation similar to elementals and which forms an important part of your magickal curriculum. It is known as the creation of *artificial* elementals.

An artificial elemental is something which you, by force of will and magickal techniques, create to do your Will. In a sense, this is a type of evocation. Another way of looking at artifical elements is that they are a type of talismanic magick without the talisman. And. . . you already know how to make artificial elementals.

An artificial elemental combines the force of a particular element with a will or direction created by yourself. Thus, if two of your friends were having a disagreement, you might wish to send them a bit of (elemental) water to cool them off. Here you are combining an element (water) with a purpose (calm friends).

Perhaps you have a boyfriend or girlfriend who to your mind is not amorous enough. Sending that person some fire (element) to increase their ardor (purpose) might do the trick. Similarly, if you are a manager with a lazy employee, sending some fire (element) to increase the employee's productivity (purpose) could be what is needed to encourage the employee.

An artificial elemental also has a type of rudimentary consciousness or sense of purpose. This is what you instill in it as will be explained. Much as a cruise missile will move around objects in order to find its target, so too will an artificial elemental discover ways of achieving the goal you give it.

This means that the amount of elemental energy you give it may not be equal to the task you assign it. If the energy is too little, the artificial elemental will not succeed in achieving its goal. If you give it more elemental energy than it needs, and do not tell it how to discharge that excess energy once the goal has been reached, an artifical elemental can become an unthinking (and sometimes uncontrollable) elemental force, sending out its undirected energy at anything and anyone, including its creator, Therefore, when making an artificial elemental for a particular purpose, you should pay close attention to the following rules:

1. You should have firmly in mind what you want the artifical elemental to do.

2. You should not have the artifical elemental affect another person without that person's permission. In the above situations a) employees tacitly give approval for managers to affect them to encourage their productivity; b) the person was *already* a boyfriend or girlfriend and thus what you would be doing would be to strengthen something already in existence. You are not affecting a new or unknown person; c) you are not affecting the outcome of the argument, merely calming the emotions associated with it so that the two can more easily settle the differences between them.

3. Since this is a type of Grey Magick, you must first perform a divination to see if the outcome of the magickal act would be positive or negative.

4. As part of the magickal process, the artificial elemental *must* be given the command to disperse all energy with harm to no one when it achieves its goal or by a certain date and time.

RITUAL FOR THE CREATION OF AN ARTIFICIAL ELEMENTAL

STEP ONE. Decide on the purpose and do a divination to determine the outcome. If it is positive, proceed to Step Two.

STEP TWO. Perform the Opening by Watchtower.

STEP THREE. Imagine that you are the element which you wish to form into an artificial elemental (instructions for this are in earlier lessons of this course). Hold your hands nine to twelve inches apart, palms facing each other, Now imagine a bottle or box between your hands. Next, as you exhale, visualize all of the element you are working with going out with your breath and being trapped in the container between your hands. Do this until the container is literally bursting with elemental energy.

STEP FOUR. Take your hands away and let the container float in front of you. Pick up the tool associated with the element with which you are working. Put the end of the tool against the visualized container. Say:

I hereby name thee _____.

Go thou and do (such and such).

When you have completed this task, disperse and reunite with (name of element) **everywhere and harm none on your way.**

If thou hast not completed thy task by (date and time), **then disperse nonetheless and reunite with** (name of element) **everywhere and harm none on your way.**

So mote it be!

Be on thy way!

STEP FIVE. Perform the Closing by Watchtower.

The rite is ended.

Notes:

1. For a name you can use anything. It can be a common person's name or totally made up. However it should apply to the purpose of the artificial elemental. Calling an artificial fire elemental "Water-bearer" is not appropriate.

2. You can add the name to the words of the rite above. Thus the above ritual can be expanded to include *"Go thou* (name of artifical elemental) *and do* (such and such).

3. In the space marked "such and such," name the purpose of creating the artificial elemental. Examples include *"Go thou and bring peace to my friends,"* or *"Go thou and bring greater ardor to my lover,"* etc.

4. When giving a date and time for dispersion it is best to give astronomical dates rather than dates invented by humans. So, rather than saying "Tuesday at 4:00 P.M.," it would be better to say, "When the Sun is at its highest on the day of the next Full Moon." Even the more complex "On the next day of Mars when the Sun is halfway between its highest point and its setting" would be good. This last phrase means Tuesday (the day of Mars) at some time between 3:00 P.M. and 5:00 p.m. depending upon the time of year.

5. Although an artificial elemental has a type of consciousness, it is no more alive than a computer with which you play chess. Therefore there is nothing ethically wrong with creating an "imprisoned artifical elemental." These are frequently used as protective devices. They may be put into something solid or something which is hollow but sealed. This may be the source of the genie in the bottle myth.

To do this you would change the second line of the evocation above to say, *"Go thou into this* (statue, vase, rock, etc.) *and do* (such and such)." If you are using a vase or bottle which can be sealed, leave it open until after you see or sense that the artifical elemental has entered the bottle. Then quickly and securely seal the container. An example of such a protective artificial elemental would be based on the element Fire and would have the purpose of creating the fiery emotions of fear and paranoia in any who would seek to intrude without permission or honorable intent. Be sure to give it a dispersal date and time. And if your container is hollow, open it at that date and time to allow the imprisoned artificial elemental to disperse.

PART SEVEN

I have already discussed the differences between evocation and invocation, and how invocational magick is the basis for Spiritism. The way a Spiritist does an invocation (becomes a "medium" for an entity claiming to be the spirit of someone deceased) is surprising:

1. The magician protects himself or herself with appropriate banishings, etc. The Spiritist does not.

2. The magician prepares to allow one particular entity to unite and control the magician's consciousness. The Spiritist allows anything which is hanging around to enter.

3. Magicians tend to doubt what they are told by non-physical entities. It took Crowley years before he fully accepted the responsibility of *The Book of the Law*. Many Spiritists tend to accept anything which "comes from the other side."

Invocational Magick, as done by Ceremonial Magicians, follows a straightforward pattern:

1. Banishings and purifications.

2 & 3. Calling on a particular entity and using words which have the dual purpose of loosing (not "losing") the control of the consciousness and allowing this other entity to "take over" for a time.

4. The identification of the entity.

5. Comments of the entity and questioning the entity.

6. Release of the entity and return to normal consciousness.

7. Final banishings.

Ceremonial Magick invocations are actually too advanced to spend the space fully explaining a ritual invocation in this introductory course. But although I am not going to actually give a ritual for invocation, I will be showing you how to do one according to the pattern given above. With study and practice you should be able to construct your own invocational rituals.

1. For banishings and purifications, the best method I know of is the Opening by Watchtower.

2 & 3. To call on a particular entity requires a vast knowledge of that entity. Very frequently the entities chosen are Gods from various pantheons, archangels, or spirits from various grimoires. You must learn all you can about the particular entity you will be invoking, including the physical position (if any) in which the entity is most frequently visualized. Visualizing yourself in this position is known as "assuming a God-form." Appropriate colors and scents should also be around, and poetry or song and even dance dedicated to the entity should be performed. Sometimes, words which are fairly meaningless to us are repeated over and over, like a mantra. These are frequently (and wrongly) called "the Barbarous Names of Evocation." Together, this combination of calling a particular entity and using devices to alter the consciousness of the magician produces a condition which allows an entity to temporarily displace the consciousness of the magician.

4. Next, the magician will identify himself or herself as the entity. The speech pattern and appearance of the magician may alter at this time.

5. The invoked entity may give comments to those assembled. As with evocational magick, invocational rituals are group acts. Others are needed to take notes or ask questions of the invoked entity. It will later be up to all the people present whether or not they wish to follow the advice of the entity. The group may also wish to ask questions of the entity in order to prove the identity of the entity. This method is explained earlier in this lesson.

6. Since the chosen entity is from a non-physical plane of existence, it will not wish to stay for long. Sometimes an additional rite is added here. This rite will be discussed in the next lesson. Then the entity will freely choose to go and the magician's normal consciousness will automatically return. During the entire ritual, from after the Opening by Watchtower, the Earth Pentacle, a sign of the physical plane should be covered with a thick black cloth, preferably of silk. If the entity does not leave as quickly as desired, or (as I have seen happen), if people in the circle start to have a bad reaction from the extra-terrestrial contact, unveil the Pentacle and show it to the eyes of the magician/invoked entity. It will depart to its own abodes. Also give the license to depart as in evocational rituals.

During the time when the non-physical entity is invoked, the consciousness of the magician is not simply gone. Rather, one of two things happen. It may stay on the astral plane near the body of the magician. Otherwise, it may go throughout the astral plane. Sometimes the consciousness of the magician may meet other entities on the astral plane, and the report of experiences by the magician during this period may be of more value to the group than the actual invocation!

7. Do the Closing by Watchtower.

There are many beautiful versions of this type of ritual given in sources both Pagan and Ceremonial. One of my favorites is an invocation to a deity which came before creation, and thus, was not created. In the words of the invocation, the entity is "bornless." Listen to the words of the calling:

Thee I invoke, the Bornless One.
Thee, that didst create the Earth and the Heavens;
Thee, that didst create the Night and the Day.
Thee that didst create the Darkness and the Light...
Thou hast distinguished between the Just and the Unjust.
Thou didst make the Female and the Male.
Thou didst produce the Seed and the Fruit.
Thou didst form Men to love one another...

This is followed by a long section of "Barbarous Names" which is meant to be repeated over and over (although it is not mentioned that you are supposed to do so) until the Bornless One takes over. The best way to allow this to happen is to "enflame thyself with prayer!"

Finally, the magician's personality leaves and the Bornless One identifies himself:

I am He! the Bornless Spirit! having sight in the feet: strong, and the Immortal Fire!
I am He! the Truth!
I am He! who hateth that evil should be wrought in the World!
I am He, that lighteneth and thundereth.
I am He, from Whom is the Shower of the Life of Earth:
I am He, Whose mouth ever flameth:
I am He, the Begetter and Manifester unto the Light:
I am He: the Grace of the World...

Is that not beautiful? Versions of it can be found in *The Lesser Key of Solomon: Goetia* and in Crowley's *Magick in Theory and Practice.*

The reason I am not presenting an invocational ritual in full is not because it is dangerous. If you have practiced the rituals given so far in this course and follow the instructions given, you will have no problem. What I wish to present to you is the idea that rituals are not static and unchanging. Is there an entity you wish to invoke? Do the research on that entity, learn all you can about the entity. Find poetry dedicated to that entity or write some yourself. To be successful you must become totally involved with that god, archangel or spirit. And then you must truly want the entity to come to you. To do this you must "inflame thyself with prayer" aimed toward that particular entity.

I want to give you as much information as possible in this course. With evocation and invocation, this task is rather incomplete. This is because the very nature of magickal evocation requires the use of other books, and the nature of invocations requires a great deal of work on your own.

Although these types of magick are very dramatic, you can be a successful magician and never use them. If you do desire to practice these techniques you will have to purchase the appropriate books or do the necessary work.

Remember, one of the goals of this course is to allow you to pick up any book on magick and be able to understand it and work its system. Had I not told you the inner secrets of magickal evocation and invocation, a great quantity of books might not have been as clear to you as they could be. Thus, this lesson serves its purpose.

The instructions on how to create an artifical elemental are a more complete set of magickal instructions. You now know how to create an artificial elemental for any purpose you desire. Although the ritual looks short, in fact it requires much time and effort. It requires that you know the material in the eight previous lessons of this course.

You needed to know the correspondences with the elements.

You needed to know the Watchtower ritual which means that you needed to know the Pentagram and Hexagram rituals.

You needed to know how to generate elemental energy which also requires the knowledge of elemental pore breathing.

In short, this course is cumulative. I cannot stress this too much. To achieve success in magick requires dedication to study and prac-

tice. If you want to talk about magick, I think you will enjoy this entire course. If you want to *be* a magician, a real practicing magician, you must practice the exercises and techniques and rituals given in these lessons. There is no secret pill or formula to become a wyzard overnight. Now is the time to get to work if you have not already begun.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Nine. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. According to Dion Fortune, entities are evoked to what level and who can see the evoked entities?
2. According to Tantrik belief, for how many minutes does semen retain its magickal value after ejaculation?
3. What is the difference between Invocation and Evocation?
4. What type of magick is difficult to work by yourself?
5. Who is the "Demon CO" and why is this demon dangerous?
6. In an Evocation, what is the first question to be asked?
7. In an Evocation, what is the second question to be asked?
8. What does the Spirit Amon look like?
9. Who is the ultimate authority in Magickal matters?
10. How many directions are "sealed" in the Yetziratic Sealing Rite?
11. What are the names of the four types of elemental spirits and why are they unique?
12. List the seven steps in magickal evocations.

The following questions only you can answer.

1. If you have been doing magick for some time before studying the lessons in this book, did the information on the truth about evocations surprise you?
2. Are you still doing your rituals and keeping your diaries?
3. Do you go back and occasionally study earlier lessons in this course?
4. Have you ever attempted an evocation? Will you in the future? Do you have some of the other source books (such as the various grimoires) needed to do evocations? If not, do you plan to get them?
5. Can you do the Watchtower Ritual by heart yet?

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L.e.s.s.o.n

10

"Magick is not something you do, magick is something you are." I have said this over and over to students and I have tried to make it clear in these lessons. True magicians realize that since they can work magick and affect their lives, they are really free to do anything they wish. True magicians also realize that they are responsible for their actions. Thus freedom and responsibility are signs of a magickal lifestyle. This attitude is also the basis for a magician's view of sex.

As a magician, I believe that everbody is entitled to have sex any way he or she desires, as long as it does not involve the coercion of anyone else. If you are straight, gay, celibate or promiscuous; if you are into B&D, S&M or just about anything else, that's fine with me . . . as long as you do not coerce someone into something they do not wish to do. Freedom, responsibility and honesty should be a magician's guide. For that matter, these ideas should guide any person's actions.

Unfortunately, various organizations of dubious worth coerce people into various sexual situations. One organization I am familiar with has the leader determine sexual partners. This includes having to be in an adjacent room while your mate has intercourse with another person. This allows you to hear every sound.

Another organization I know of preaches strict celibacy. Married members are only allowed to have sex once a month, and that only for the purpose of procreation. However, I know that many members of

this organization do not follow this rule. In fact, one of the vice presidents of this organization, a man who teaches celibacy, had a torrid affair with a woman I know. The organization is aware of his extracurricular activities and moves him from so-called temple to temple but does not expel him.

Another organization's leader told several members to get divorces, which they did. This leader also encourages romantic affairs but is against marriage. This leader's actions have ruined several families. Why do these organizations and their leaders try to control people's sex lives?

The most personal and private thing which we possess is our sexuality. It is impossible to get physically closer to another person than during sexual relations. Therefore, sex is totally involved in our psyches. Control a person's sex life and you can control the person's psyche; you control the person. Control of a person's sex life is a method of "brainwashing."

Perhaps you remember Patty Hearst. She was kidnapped by a group with whose philosophies she did not agree. She later became a member of the group. One of the means used to accomplish this was the control of her sex life. She was forced to have sexual intercourse with several people, including having group sex. This was one of the ways her will was broken down until she lost her own ideals and adopted those of her captors. This is not an attempt to philosophically side with Ms. Hearst or her captors, it is only to show how one method of brainwashing is done.

In the case of the first group I mentioned earlier, controlling the sex life of the members allows the control of the members' minds. Thus, although the organization is supposed to teach each member how to be a unique, independent individual, everyone tends to freely accept the commands of the leader. Also, the members give large amounts of money to the organization, much of which goes to the leader.

Concerning the second group, its current leaders apparently have an incredible thirst for power in terms of control over people and control of money. Thus the leaders ignore their own "spirituality" and attempt to enforce a lifestyle which they do not follow. Still, the members feel guilty if they cannot fulfill the required celibacy and work harder to raise funds for the organization. It quickly becomes easy to believe the "truths" of the leaders who proceed to teach the members how to lie and steal. In fact, this group was recently convicted in court of "wrongful death," libel and kidnapping. A spiritual organization indeed!

The third organization is totally in thrall to its leader. The leader dresses up in bizarre clothes with built-in lightbulbs and makes videotapes of the group's theories, tapes which are so bad that they are unintentionally hilarious. Yet, like controlled robots, none of the leader's followers seem to care or realize how foolish they look. The more people laugh at them when they dress up in clothes that are half Renaissance, half science fiction, the more they become dedicated to the leader who controls their lives.

The reason I am giving you these prefatory notes is to point out that there are organizations which attempt to control your sex life as a means of controlling your will. On a lower level, there are groups which use a guise of spirituality or learning in order to obtain people for sexual exploitation. These types of groups exist in all fields of endeavor, including the study of magick. Some "magickal" groups are nothing more than a cover for one of two things: gaining sexual partners and gaining power over others.

It is indeed a shame that some people feel so weak and helpless that in order to overcome these feelings they must seek to have power over, and control, other people. It is also a shame that some people need "spiritual" facades in order to gain sexual partners.

If you are working with a group of people and it seems obvious to you that sex is going to become a part of that group's activities, *stop!* Ask yourself if you really want to do this with these people. If these are not people you wish to become sexually involved with, get out before they possibly take control of your life and will.

And please do not think that you are immune to brainwashing or too smart for it. Many cults get a large percentage of their recruits from college campuses. I have seen very bright and intelligent people go and "investigate" cults only to be trapped in cultic double-think and end up as pawns of a ruthless leader.

It is because the control of a person's sex life can be used to get control over that person's life in general that I am taking so much time discussing brainwashing and cults. For the true sign of a magician is freedom of thought and freedom of will. You will *never* be a magician if you are under some cult's mind control.

Further, brainwashing may not be what you think. You do not have to be tortured and berated day after day, although that is one method. Most groups today use a gradual process which induces you to ignore logic and accept the group's "double-speak." In the bibliography which comes with this lesson I am listing a few books which

describe the signs of cults and their brainwashing techniques. I urge you to study them *before* joining any group which uses sexuality as part of its teachings.

PART ONE

There are several different aspects to sexual magick, and it is difficult to divide them into categories as they overlap a great deal. Even so, it is necessary to make loose categories in order to discuss the subject. Do understand that these divisions are just for communication's sake, and other writers may not follow them

I divide the types of magick which use the sexual energies as a fundamental source into three groups:

1. *Thought Control.* This is a method of controlling sexual energy via the mind during sexual excitation and orgasm. This may not sound difficult, but it actually requires you to concentrate on something while you are in a state of consciousness where directed thinking is very difficult. This will be explained later, including how to overcome the problem.

2. *Inner Alchemy.* This is a type of White Magick which could be called White Sex Magick. It is an important part of Taoist Alchemy (also called Taoist Yoga) and Tantrik Yoga. Some purists may be upset that I am introducing Oriental elements into this course. However, as I have said, I am very eclectic. Since the writings of Helena Blavatsky, Oriental mysticism has been incorporated into Western mystical philosophy and practice. Even the Golden Dawn took much from the East. This includes both the ideas of Karma and the "Tatvic Tides," a system which can help in understanding and working with the magickal elements. Also, it is unfortunately true that with the denunciation of sex for anything but procreation as taught by the Christian church for over 1500 years, much of Western sex magick had to be deeply hidden. This was not the situation in the East, and thus there is much more material, even if it is, in many instances, heavily disguised.

3. *Outer Alchemy.* This is more along the lines of Grey Magick. It uses sexual fluids which have been magickally charged to the end of achieving a chosen goal. Note that this uses tangible elements as opposed to the sexual forces which are the basis of Inner Alchemy. Outer Alchemy is frequently associated with Western "Hermetic" Alchemy as much Western Alchemical literature, once you know the code, is simply disguised instructions in sex magick.

None of these three systems is easy to learn or master. Further, only one hundred years ago the techniques were deep secrets and spoken of in hushed whispers. But we are in a new era, and with the knowledge which may now be shared, along with sincere and dedicated practice, anyone may become proficient at any of the techniques of sex magick.

Many magicians believe that sex magick entirely traces its heritage back to the Tantriks of India and Tibet. While much of sex magick does come from those sources, there are aspects of sex magick which are from traditional Western sources, even if they do have similarities with Eastern practices. An example of this is that sex, and concomitantly sex magick, is a basic part of the Kabalah.

Even stodgy A.E. Waite (with blushing face, no doubt) admits in *The Holy Kabalah* that, "the Supreme Wisdom [of the Kabalah] is a Mystery of Sex." He also reports that the *Zohar* makes clear that the best time for a man and woman to have intercourse is on the holiest of days of the week, the Sabbath. It is also stated there that if a man travels away from his wife for a time in order to study the Kabalah, on his return home his first duty and obligation is to make love to his wife.

Of course, there is a difference between sex and sex magick. But by understanding that the sides of the Tree of Life are masculine and feminine, and even the Tetragrammaton is composed of masculine and feminine letters, one can see the inherent sexuality of the Kabalah. But, let's get practical.

There is a Hebrew book called the *Iggeret ha-Kodesh* which translates as *The Holy Letter*. This book dates from around the end of the 13th century, and on the surface is a type of medieval Jewish "marriage manual."

Today's marriage manuals are nothing more than sex books giving various positions for sexual intercourse and other sexual activity. In ancient China these were known as "Pillow Books." But marriage manuals were not always such. Many hardly even mentioned sex, limiting discussions to philosophy and simple psychology. This was primarily due to the cultures wherein these books were written and to the censorship rules of that society.

Judaism and Kabalists did not cringe from sexuality as did many cultures. One of the holy books of the Jews, usually called the *Song of Solomon*, on the surface is nothing more than an erotic love poem. Yet, Rabbi Akibah, a famous mystic (one of his disciples, Simeon Ben

Yochai, is said to have written the *Zohar*) said of this work, "the whole universe is not worth the day that book [The *Song of Solomon*] has been given to Israel." Further, he said "all the scriptures are holy, but the Song of Songs [actual name of the *Song of Solomon*] is the most holy." Certainly there is more to the sex of the *Song of Songs* than mere eroticism!

The Holy Letter discusses sexuality in all of its aspects. This includes mystical and magickal aspects of sex. Thus we read, "when a man unites with his wife in holiness, the Sheckinah is between them in the mystery of man and woman." Since the Sheckinah (pronounced sheh-chen-ah, "ch" as in the German "ach") is equivalent to the idea of God's Holy Spirit or the Tantrik "Shakti" (note the similarity in the sounds of the words), we can see that the author of this book is talking about something special. Indeed, the author is discussing what is commonly called Kundalini Yoga (more accurately Layayoga). This will be discussed when I talk about Inner Alchemy.

The Holy Letter also mentions that aspect of sex magick which I term Thought Control. This type of sex magick may be the most palatable for people from Western cultures. *The Holy Letter* states, "According to the thoughts you have in intercourse, so will the form come upon the seed." Superficially, this means that if you are thinking spiritual thoughts when having intercourse you will have a spiritual child; if happy thoughts, a happy child, etc. As we all know, however, every act of sexual intercourse does not result in the birth of a child. Or does it?

Certainly I could not deny that the number of times sexual intercourse leads to the birth of an infant human is small compared to the number of times sexual intercourse is performed. But think back to my comments on Creative Visualization. Remember that you are constantly going through the visualization process, whether you realize the fact or not. Likewise, every time you have sexual intercourse you give birth to a "magickal childe," even if no human child is the result. Or, to put it another way, the key idea behind the Thought Control form of sex magick is that *the thought held at the instant of orgasm comes to pass.* Unfortunately, this is not as easy as it might sound. To understand why this is so we must look at the theories of Dr. Wilhem Reich.

Many professionals in the field of psychology dismiss Reich. They claim that one of his basic theories, that people who were psychologically disturbed could not have an orgasm, is false. It is clear that many people with pathological problems are capable of having

an orgasm such as in the instance of violent rape. And, since this is a basis of many of Reich's theories, they must all be wrong.

Well, it is obvious to me that none of these "experts" on Reich ever bothered to read any of Reich's work. For Reich never said that people with psychological problems could not have an orgasm. Reich knew that such a person could have an orgasm. He must have been aware of the important psychological text *Psychopathia Sexualis* by Krafft-Ebbing. That book had been the physicians' resource on sociopathic sexuality for many years. What Reich said was that a person who was psychologically disturbed was not "orgasmically potent."

Reich believed that during sexual excitation an energy which he called "Orgone" built up in the body. For full mental health this energy needed to be discharged during orgasm. You could compare this to blowing up a balloon. As the sexual excitation increases, more air is blown into the balloon. If you lose control over your consciousness, the air will be safely discharged through the valve on the balloon. If, on the other hand, you do not lose control, the balloon increases in size and pressure until it pops.

Similarly, the natural and healthy in-and-out flow of Orgone energy does not occur, acording to Reich, in a person with a psychological disturbance. This type of person would have a greater or lesser emotional, psychological and/or physical control of him or herself at the moment of orgasm.

This controlled behavior, according to Reich, is not healthy. To be healthy a person needs to be orgasmically potent. This means that during the convulsions of the orgasmic experience a person should not be thinking,"Am I doing this right? Is my partner enjoying this?" Rather, a person should be so caught up in the very animalistic enjoyment of sex that nothing can be thought of. There should be only pure, thought-free experience.

Does this idea of "thought-free experience" sound familiar to you? It should, because going into such a state is exactly what true meditation is! Reich discovered that the moment of orgasm can be identical to true meditation!

Reich believed that being Orgasmically Potent, being able to achieve the thought-free, sense-oriented state described above, was the only way to release Orgone energy. If this was not done, the human "balloon" would pop from over-inflation of Orgone energy. This popping would be in the form of psychological problems. While it is true that this is one way to release the Orgone energy, I must dis-

agree with it being the only way. Tantriks have methods of controlling this energy at will. This will be covered in the section on Inner Alchemy.

Further, it is not true that a person experiencing an orgasm which is Orgasmically Potent is without thought. In fact, such a person is only without *conscious* thought. The act of sexual intercourse (or other sexual activity wherein a person is brought to orgasm) is so primal that it takes us to a period before our rational consciousness ruled our selves. Thus, it is our unconscious which holds sway over us at the moment we experience an Orgasmically Potent orgasm.

As I've said before, the unconscious is our link to the Astral Plane (also called the Yetziratic World). When you create something in the Astral Plane as a result of your thinking procedures, it must come into existence on the physical plane. Whatever thought is in our mind at the point of orgasm goes directly to the subconscious and into the Astral Plane. It must manifest. That is why the thought held in the mind at the instant of orgasm must come into existence.

But that is also the difficulty. To open up the subconscious we must be Orgasmically Potent. This means we must, temporarily, lose our sense of self, our ego. Unfortunately, that aspect of our being is locked up with our logical, reasoning self. If we lose that, how can we keep an idea in our mind when having an orgasm?

Luckily, there is a way. The subconscious does not think in words, it thinks in symbols or images. You see the word "tree," but the subconscious (and your memory) keeps an image of a tree you have seen or imagined at one time or another. Therefore, all you have to do is make up a symbol to represent what you want. Symbols, shapes and objects can stay with you through an Orgasmically Potent orgasm while words will not. Simply keep the symbol in mind when you have an orgasm. And though this is not difficult, it does require practice.

A SEX MAGICK RITUAL FOR A COUPLE

Let both participants be aware that a magickal act, **a spiritual act**, is about to be performed, not just a common act of sexual intercourse.

STEP ONE. Let both participants know the purpose of this act. A divination should be done, with both persons present, to insure the "karmic correctness" of the magickal act.

STEP TWO. Let a suitable sigil, representing the purpose of the magickal act, be designed. Although a sigil taken from a grimoire will do, designing an original sigil is a good idea. The system of A.O. Spare is quite good for this.

STEP THREE. Let large versions of the above sigil be made and placed around the room. This must include the ceiling so that no matter which way you look you will see the magickal sigil.

STEP FOUR. A "Place of Comfort" should be established in the center of your area. Most commonly this is a small mattress or pad of some kind. If there is room, place your altar at the head of the Place of Comfort. If there is not enough room let the Place of Comfort be your altar.

STEP FIVE. Both participants should take time now to shower and/or bathe. Do this separately. Use appropriate scents, perfumes and oils on your body after you dry yourself. Oils are especially good for this as different oils can be used on different parts of the body. As you come into your temple, remember that this is a holy place. Perform the Opening by Watchtower.

STEP SIX. Now move to the Place of Comfort and begin to caress and adore one another. Slowly remove each other's robes. If you wish, apply lubricating body oils to each other as you continue to caress each other freely. Explore each other totally with eye, ear, mouth, voice, hand, foot, tongue, etc. At this part of the ritual, think not of the rite. Rather, think of yourself and your partner. Let your sexual imagination run free.

STEP SEVEN. When both people are ready, begin actual sexual intercourse (penis in vagina). As you continue caressing, for a few moments there should be *no thrusting* motions on the part of either participant.

STEP EIGHT. Begin very slow thrusting motions. As you both become more involved in this part of the rite, observe the sigils around you. *Do not concern yourself about their meaning!* Your subconscious already knows the meaning. Just look at the symbols.

STEP NINE. Allow your passion to dictate the speed of your movements until the intercourse is quite rigorous. If you wish, change the position of your ritual lovemaking. That is why it is necessary to

post copies of your sigil all over the room. No matter where you look, no matter what position you are in, you must be able to see a copy of the sigil. Place as much concentration as possible on the symbols. Continue to orgasm. If the couple has been together for a while and both know each other's sexual responses, it would be best if both could orgasm at about the same time, although the so-called "mutual orgasm" is not necessary.

STEP TEN. Stay coupled (i.e. allow the detumescent penis to remain in the vagina) for as long as possible, to a maximum of 15 minutes. During this time the ritualists may caress each other, but refrain from much speaking.

STEP ELEVEN. Re-robe and do the Closing by Watchtower.

The rite is complete.

Notes on this ritual:

1. The length of time of actual penis-in-vagina intercourse is not critical, but there must be enough time allowed to build up the energy which is released with the symbolic thought at the moment of the active participant's orgasm. A minimum of 10 minutes is appropriate, but over half an hour is unnecessary. Certainly women will not have a problem with this, except possibly soreness due to prolonged intercourse with insufficient vaginal lubrication. This can happen to women who are not used to extended periods of intercourse, and can easily be remedied by the use of a high quality sexual lubricant.

Men, on the other hand, quite frequently have trouble staying erect and not having an orgasm too quickly. Masters and Johnson say that the average period for men between insertion of the penis into the vagina and orgasm is about 2½ minutes. Since this is an average, the implication is that some men will have an orgasm within seconds of insertion. Later in this lesson will be instructions on how a man may delay his orgasm.

2. This ritual may be done with partners of the same sex. It may also be done heterosexually with the penis inserted in the anus or mouth of his partner. (Note: After anal intercourse the penis must be washed thoroughly before vaginal intercourse. Also see page 466).

3. The sexual position held by the couple at the moment of orgasm is important. Here are some tips:

Missionary Position (man on top) is good for situations where magick is done to positively affect the man's environment (i.e., allow him to get a raise, get a better job, etc.)

Woman Superior (woman on top) is for situations where magick is done to positively affect the woman's environment.

Male Behind (laying like spoons with the man behind his partner, also kneeling with the male behind his partner) is for sending energy such as healing to a friend of the man. For a friend of the woman it can once again be with the woman on top, but with her back to her partner's face.

4. This ritual may also be done as an act of oral sex as mentioned. In this instance, there is not a Place of Comfort, but a chair called a Throne. The person who will have the orgasm sits in the Throne while the partner kneels or sits at the foot of the Throne and performs cunnilingus or fellatio. The King or Queen on the Throne needs to hold the symbol in his or her hands and look at it while the partner performs the sexual stimulation. The person fellating a King should swallow all of his semen. The person performing cunnilingus on the woman should lick and swallow all of her sexual fluids.

5. This rite may also be done solitarily. The male may masturbate himself. If this is done he should catch the semen in a small vase which has a copy of the symbol in the vase at the bottom. The vase should then be sealed. Alternatively, he may catch the semen on a dish or plate and consume it. A partner may stimulate the man to orgasm by hand and consume the semen.

Similarly, a woman may stimlate herself by hand or with the aid of a partner or even artifical devices such as penis-shaped vibrators. After orgasm she should douche with a small amount of pure water, all of which should be saved, mixed with wine and consumed.

6. Sexual experimentation and variation can be very enjoyable. But ritual is not the time to try new things. If you feel a sexual position which you have not performed previously with the partner of this ritual is appropriate, it should be practiced beforehand so that both of you know the most comfortable way for you to hold the position for several minutes.

7. Although both the Kabalah and the Tantras disagree with him on this point, those who like Crowley may agree with him that you should choose anyone to do the rite with and they need not know the

purpose of the rite. Personally I feel that this is a type of sexual abuse, and, experience has shown that it is not as successful as when both partners are aware of what is happening. I mention it here so that if you like to follow Crowley you will know the difference in his system.

Divinatory Techniques

This ritual is done the same way as the ritual above, however the purpose is strictly for divination. It can also be used as part of the evocation rites of the previous lesson. Read in the previous lesson the characteristics of a person who will make a good seer. It is this person upon whom the technique will be performed.

There are three aspects involved in any divinatory technique. The diviner must:

1. Turn off the outside, turn on the inside.
2. Alter the state of consciousness.
3. Increase the blood flow to the brain.

In this ritual, turning off the outside involves the use of what is called the Yoni Mudra. This is a position wherein the hands actually close down the other senses. It is done this way:

> Put your hands in front of your face so that the fingertips touch and the palms are toward your face. Seal the mouth by locking the lips between the little fingers and ring fingers of both hands. This holds the mouth shut. Seal the nose by pressing against the nostrils with the middle fingers of both hands. Seal the eyes by holding the eyelids closed with the pointer fingers of each hand. Finally, seal the ears by closing the little flap of flesh in front of the ears over the entrance to the ear canals with each thumb.

This position closes most of the external senses and allows the inner senses to come through.

In a previous lesson I gave instructions on how to alter the state of consciousness. Methods include the use of alcohol to produce mild intoxication, lack of sleep, etc.

In this rite the method used to increase the flow of blood to the head is to have the head below the rest of the body during intercourse.

If you have a mattress for the Place of Comfort, the seer may dangle his or her head over the side of the mattress. If the seer is in very good health, pillows may be placed so that the hips and legs are

elevated. In fact, if oral sex is used, the position on the Throne can actually be reversed so that the person's legs are over the back of the chair and the person's head is at the foot of the chair. The partner stands behind the Throne and performs oral sex on the genitals which are near the top of the chair's back.

Important: This should not be done if the seer has high blood pressure!

When the seer has achieved orgasm, he or she should be questioned in a manner similar to the techniques in the previous lesson. If information about a particular subject is desired, the seer may look at a symbol which the partners created.

Before moving on, a final point about the Yoni Mudra. Students have told me that they have trouble breathing in this ritual pose. Well, not only is it difficult to breathe in this position, it is impossible! Separate the middle fingers and inhale through the nose. Hold the Yoni Mudra and your breath for as long as it is comfortable. Then separate the ring fingers from the little fingers and exhale through the mouth. When I explained this to students some of them complained that it takes some of the spontaneity out of lovemaking. Please remember, however, that this is not regular lovemaking. It is highly ritualized and formalized. It is for a purpose, not only for pleasure.

Another divination technique which uses sexuality is definitely not for all practitioners. Most will not wish to do it, and that is okay. It is called "Eroto-comatose Lucidity" and does not involve a coupled pair. Rather, this ritual involves one ritualist-seer and several aides who are usually of the opposite sex. After the opening as above, the aides (and the more sexually experienced they are, the better) attempt to exhaust the ritualist sexually by every known means, and arouse the ritualist sexually by every known means. Every device and technique known may be used by the aides. If some of them tire they should be replaced by others.

Finally the ritualist-seer will sink into a deep sleep as a result of utter exhaustion. Now the goal of the aides must be altered. They must try to awaken the ritualist through sexual stimulation alone. But, upon the first signs of the ritualist awakening, all stimulation must cease. This should continue indefinitely until the ritualist is in a state which is between waking and sleeping, "and in which his [or her] Spirit, set free by perfect exhaustion of the body, and yet prevented from entering the City of Sleep, communes with the Most High and Most Holy Lord God of its being, maker of heaven and earth."

The rite is over when the ritualist falls into total sleep, or awakens, has a final orgasm, and falls into an undisturbable sleep. Upon rising after this sleep, the ritualist-seer should immediately write down his or her remembrances.

This ritual of Eroto-comatose Lucidity is from Crowley's works, although it is said that the technique was devised by and given to him by one of his woman students. Another example of sex magick of this Thought Control type is novelized in Crowley's book, *Moonchild.*

There is one more position for divinatory sex-magick which I will share with you. Let me make clear, however, that it is designed primarily for people who are slender, athletic and strong. It involves a Tantrik sexual position known as "The Crow." After the usual opening and much sexual stimulation, the man, while standing, lifts the woman so that she is upside down and facing him. In this position they may have mutual oral sex. Usually, the woman will lock her legs behind the man's neck or head, depending on the length of her legs. The man will usually support the woman by holding her around her waist. This position can cause the man to tire physically quite easily unless he is in very good shape. The woman, who is completely inverted, will have a great deal of blood flow to her head. This can lead to seership and divinatory experiences.

The only technque that I have not tried nor any of my students confessed to is Eroto-comatose Lucidity. But I can say from personal experience and from the reported experiences of some of my students, that these types of sex-magick techniques are some of the strongest and most effective magickal techniques available.

PART TWO

The next technique I wish to talk about is that which I call Outer Alchemy. Of the three techniques of sex magick it is the easiest in that it requires the least amount of self-discipline.

Sex Magick of Outer Alchemy, unlike the other two forms of sex magick, requires the use of a partner of the opposite sex. Thus it is by its very nature not a technique which can be adapted to male or female homosexual practices. This must lead us to a brief discussion of magick and sexuality.

Anybody can do the Lesser Banishing Ritual of the Pentagram. It does not matter if you are Jewish, Christian, Moslem, Buddhist, atheist or anything else. All that matters is your ability to perform the ritual.

When I perform the ritual I may visualize God as a concept which exists before the gods and goddesses of creation. Others may see God as the Christian Trinity. Still others may view the source of the energy in the LBRP as Jah of the Rastafarians. It does not matter, *if* it works for you. The point I am trying to make is that although our magickal practices are spiritual, they need not follow any particular religious viewpoint. True, the Kabalah has an intrinsic Jewish flavor to it, but this is because it has been safeguarded by the Jews for the past few thousand years. One of the things I have tried to do in this course is make the procedures general in spiritual nature, and thus applicable to any religious belief (or lack thereof).

Just as it is possible to separate spirituality from religion, so, too, from a sex-magician's point of view, it is possible to separate sex from love. Please note that I am not saying sex *should* be separated from love, only that it can be. But the fact of the matter is that sex can be viewed as a form of exercise.

I am not trying to take a "swinger's" point of view that all sex should be based on desire, lust, etc., only, for sex can be based on the relationship which can develop between two loving people. In fact, the most valuable sex magick experiences I have had have been with partners whom I truly loved. But what I am saying is that just as spirituality can be separated from religion, so too can the sex of sex magick be separated from the sex experienced in a love relationship.

This does not mean that you should have sex with a person other than your regular partner using sex magick as an excuse! In fact, I would suggest that you do not do so unless you have told your partner about it and have your partner's approval. And this approval should not come through teeth biting lips due to anger and jealousy. Remember, honesty is vital to a magician.

This means that if you do not have a partner or if you have your partner's willing permission, it is allowable to work with another person when doing sex magick. Please note that what I am saying here is not a license to have sex with anybody because you are doing magick while having sex. Rather, I am saying that certain forms of magickal ritual, including sex magick rituals, can be done with a partner other than one you are involved with in a love relationship.

I personally consider love and established relationships to be very important in a person's life. If your participation in a ritual, including a sex magick ritual, will create a hardship on your relationship, I urge you to reconsider your choice to perform such a ritual. Or

perhaps you can achieve the best method which would be to have your partner participate with you.

So if you happen to be a male or female homosexual, and both you and your partner believe that sex can be separated from love, you can perform Outer Alchemy. This will depend on your nature and the nature of your relationship. Perhaps the best way to conceive of a sex magick ritual is as just another ritual, one which happens to use sex organs instead of chalice and wand.

It is the belief of many magicians that the classic texts of Western Alchemy are coded information for the performance of sex magick. The basic idea is that the sperm of the male and the ejaculatory fluids of the female have natural magickal qualities as a result of mental direction and sexual stimulation. The alchemical instructions are simply ways to make these magickal fluids stronger and more powerful.

Although I will be giving a type of Outer Alchemy ritual shortly, I will try to limit some of the precise alchemical terminology. Full alchemical practices, interpreted through the ideas of sex magick, are far too complicated to discuss in this course.

If you decide to investigate traditional alchemical texts as a source for sex magick rituals, it is important to understand two things:

1. Some of the practices given in the alchemical texts are merely chaff to hide the true nature of the techniques and its hidden wheat.
2. Several words commonly used in alchemy are codes for sexual ideas.

Examples:

The *Athanor* is usually described as a special type of oven used to slowly heat the material with which you are working. According to sex magicians it means the penis.

The *Serpent* is said to be a result of heating a substance in the Athanor. To a sex magician it is the semen.

The *Blood of the Red Lion* is also semen.

The *Curcurbite,* a type of alchemic container, is the vagina. So, too, is the *Retort,* which is usually described as another type of alchemical container.

The *Menstruum* or *Menstruum of the Gluten* is the result of the slow heating of a substance in the Athanor. Sex magicians believe it to be either the female lubricating fluids or ejaculatory fluids or both, depending upon the sex magician you talk with.

The *First Matter* is described as a mixture of the Serpent and the Menstruum. While this is a rather hazy type of substance to the physical alchemist, its meaning is clear to the sex magician.

Finally the *Amrita* or *Elixir* is defined as "the transmuted First Matter." How it is transmuted and how it is used is the secret of Outer Alchemy.

One of the traditional secrets of alchemy is that the process of taking your basic material and heating it must be very slow and take days or even weeks to accomplish. To a sex magician, this means that the best way to work with the male and female fluids is to take a great deal of time in their preparation, possibly hours. This involves having sexual intercourse without orgasm or ejaculation for a very long period. The mental technique used to accomplish this is known as *Karezza* (pronounced "kahr-etz-ah" with the accent on the second syllable).

The modern technique of Karezza began in the late 1800's. A man named William Lloyd put forth the idea that intercourse which lasted for hours and in which the man did not ejaculate was better for the man, the woman and their relationship. Needless to say, his book on Karezza was quickly banned as being pornographic! Metaphysical thought in many places at this time believed that every drop of semen was equal to 10 or more drops of blood. Therefore, having fewer ejaculations would be better for the man, while the increased intimate contact would be good for the couple and their relationship.

The problem with this, as already stated, is that according to Masters and Johnson, the average length of time for intercourse, from the time of the insertion of the penis to the man's ejaculation, is two and one half minutes. Since this is an *average*, it means that for every man who can last a mere five minutes without having an orgasm, there is another man who can last barely 30 seconds. Fortunately, there are a variety of techniques available to allow a man to delay his orgasm up to several hours.

The basic Karezza technique for delay of orgasm is to concentrate on the purpose or goal of the intercourse rather than on the physical sensations. In what we are doing here it would mean focusing on the purpose of the magick rather than obtaining sexual gratification, i.e. orgasm. If the man or woman comes too close to an orgasm, he or she should stop the physical motions, and if necessary withdraw his penis from the vagina.

Unfortunately, this primarily mental technique of ejaculation control is not enough for most men who, from adolescence, have trained themselves to have ejaculation as a goal of their sexual activities. Many men believe the lie that they can have physical problems if they do not ejaculate every time they are involved in lovemaking. One woman told me that her boyfriend always insisted that he have an orgasm with her or he would get sick. And while it is true that after many periods of sexual excitation without an orgasm a man may feel some minor discomfort, this is not a dangerous condition and is alleviated by having an orgasm or by the mere passage of time.

The point I wish to make here is that most men will need a combination of mental and physical techniques to be able to control their orgasm. This is especially true considering that some men, such as the boyfriend of the woman just mentioned, believe that orgasm must be their immediate goal in every sexual experience.

Of the physical methods, the most well-known technique, and the one which causes the most problems while you need to practice it, is the Masters and Johnson "squeeze" technique. In this technique, when the man feels that he is about to have an orgasm, but has not yet passed what is called the point of ejaculatory inevitability, he must withdraw his penis from the vagina. Then, either he or his partner must literally grab the penis and apply heavy pressure on the bottom of the penis, just behind the head of the penis until the need for ejaculation passes. After a few weeks of such practice the man can develop good control over his orgasm.

Unfortunately, this is not the most pleasant experience for the man or his partner! Certainly the partner would need to be very understanding while the man trains himself with her help. The following Tantrik system is much better.

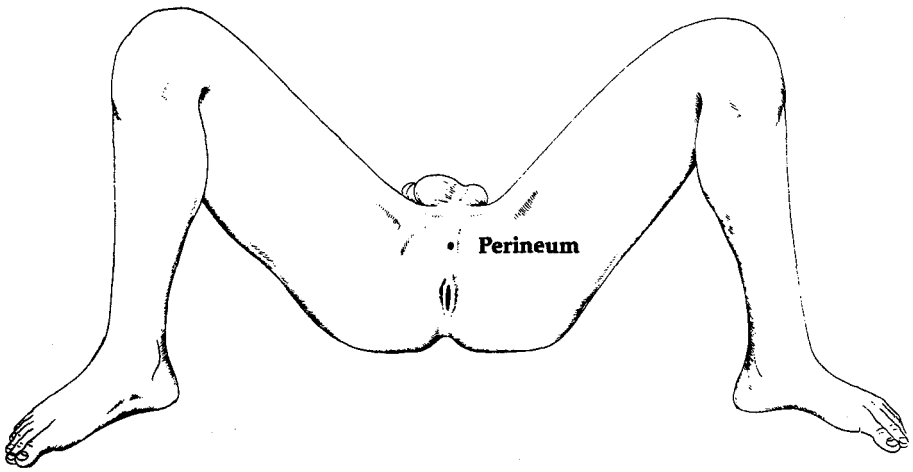
The advantage of the Tantrik technique is that it uses several physical techniques simultaneously, and your partner need never know you are doing them. First, just before you reach the point of ejaculatory inevitability, that point after which there is no stopping the orgasm, take a very deep breath and hold it for a slow count of 16. While you are doing this, look, with both eyes, at the tip of your nose.

Second, begin to breathe slowly. As you do so, roll your eyes in a counter-clockwise motion. First up as high as they will go, then straight to the left, then down, then to the right, then up and finally back to where your eyes started. Thus, you are not making a circle, but

a large square or rectangle. As you do this, tense the anus muscle (the sphincter) as hard as you can. Once you have completed the counterclockwise motion three times, with an exhalation slowly release the anus muscle.

Repeat the above steps three times, even if the feelings of ejaculatory need have faded. Note that it is totally possible to use this technique without withdrawing from the vagina, and your partner need never know what you are doing.

But the technique which is probably the best for control of orgasm is a Taoist technique and is primarily physical in nature. At the point just before ejaculatory inevitability, stop the thrusting motions and take three deep breaths. Then, using the first two or three fingers of either hand, apply firm pressure on the perineum, the point midway between the testicles and the anus. This point, known in acupuncture as Conception Vessel One, is important to the energy system of the body's reproductive system. Applying firm pressure here changes the energy system which has a resultant effect on the physical organs. This actually causes a change in the valves within the reproductive system of the male with a suction-like effect. Ejaculation cannot occur.



Using one or another of these techniques you should be able to control your orgasm. The Taoist technique has an unusual side benefit which I cannot go into too deeply here, for this technique controls ejaculation only. Practicing with this technique until you learn how to exert mental pressure on the Vessel of Conception Point One will yield a change in the body's energies so that the man can have an orgasm without an ejaculation! Since the result of ejaculation is detumescence in the male, the result of this technique is not only prolonged intercourse, but also the legendary male multiple orgasm. The feeling is much like small orgasms without ejaculation followed by an incredibly huge orgasm when the male does allow ejaculation to occur. Your experimentation with this technique is invited.

Now let us assume that the man has the ability to control his orgasms. The next part to understand is the idea of the Amrita or Elixir. As I said, it is the *transmuted* or changed First Matter, the First Matter being the combination of the sperm and female fluids. Shortly I will discuss how the transmutation is done, but first I will discuss what is done with the transmuted First Matter, the true magickal elixir.

The basic idea of this type of Outer Alchemy is that the combination of the sexual fluids of a man and a woman (the First Matter) is magickal in nature (becomes the Elixir). The Elixir must then be reabsorbed by the magicians performing this type of sex magick. The easiest way to do this is to simply allow the now flaccid penis to remain in the vagina for a period of fifteen minutes. According to the Tantras, sperm loses its magickal powers after 15 minutes, so a longer period is not needed. These fluids, to a minor extent, will be absorbed through the thin tissues of the vagina and the head of the penis. However, not all of the fluids are absorbed in this manner.

Although many people raised in Western cultures may find the following idea disagreeable, a large number of sex magicians have overcome this phobia and treat the Elixir as a magickal Eucharist. As a friend of mine likes to poetically say,

First 'e loves 'er,
then Elixir! (he licks her)

In other words, after orgasm the man performs oral sex upon the woman, taking the combined fluids into his mouth. He may then keep the fluids under his tongue, allowing them to be absorbed, for the most efficacy. Alternatively he may kiss his partner and share the Elixir. Another possibility is to put the Elixir into a small cup of wine

and share the Elixir. It is this idea of swallowing the sexual fluids which may turn some people off. However, over the past 20 years there has been an increase in the popularity of oral sex, so this taboo is quickly being overcome.

It should also be noted here that this type of ritual can be done with others present when the cup of wine is used. The Elixir filled wine may be passed among those present. In fact, in some groups another man or woman is chosen as the "cup bearer." It is his or her duty to obtain the Elixir instead of the woman's sexual partner.

Obviously, there are many possibilities for Outer Alchemy. The only additional thing to add here is that the intercourse should last a minimum of 45 minutes to be effective, and after about three hours, depending upon the magicians, a point of negative returns is reached.

The final point before giving a ritual is the procedure of transformation which turns the First Matter into the Elixir. It is done simply by prolonging the act of intercourse for a particular goal rather than for mere physical gratification. This can be accomplished by means similar to those already discussed, i.e. by will power or concentration on sigils.

There is also a system which aligns the magickal workers with the forces of nature and strengthens the transmutation.

Women have a natural menstrual cycle of approximately 28 days, matching the cycle of the Moon. According to occult science, on each one of the 28 days, a woman will secrete a different fluid when she is sexually excited and/or has an orgasm. Therefore, a sex-magick act can be performed on a specific day of the month for a particular purpose. By combining the spiritual forces of humans with the forces of nature, the Elixir becomes an unbelievably powerful magickal fluid.

Here is a copy of a published list of the magickal abilities of the fluids of the 28 days, starting with the New Moon *of the woman*. That is, beginning with the day after the end of her menstrual cycle (from a list by Sariel):

1. Good Fortune
2. Separation and ill-will.
3. Gaining official favor.
4. Love.
5. Material well-being.
6. Victory in battle.
7. Overcoming illness.
8. Maintaining health.
9. Spirituality
10. Misfortune in love.
11. Harmony in marriage.
12. Separation and divorce.
13. Friendships.
14. Material wealth.

15. Keeping thieves away.
16. Keeping venomous creatures away.
17. Aiding births.
18. Aiding hunters.
19. Dealing with enemies
20. Dealing with fugitives.
21. Destruction.
22. Domesticated animals.
23. Vegetation.
24. Gaining love and favor.
25. Liquids and containers.
26. Water creatures.
27. Destruction.
28. Reconciliation.

Notice that some of the list has very broad topics. They can be affected by the magicians' contemplation during the magickal rite. As an example, the magicians may choose to help or hinder a fugitive by doing an Outer Alchemical sex magick ritual on the twentieth day of the cycle. Of course, since this is a type of Grey Magick, a divination should be done before a ritual of this sort.

I must note here that there are many lists of the magickal qualities associated with each day of the lunar cycle. Sometimes each day is referred to as a "digit of the Moon." If you find other lists you may wish to compare them to the one above and see which one is correct for you.

In the book *The Tree of Life* by Israel Regardie, the author gives an outline of a ritual called "The Mass of the Holy Ghost." This is, pure and simple, an Outer Alchemical sex magick ritual. Here are his instructions translated into common terms.

> *1.* After the usual preliminaries, the couple should begin their ritual sex.
>
> *2.* "Through the stimulus of warmth and spiritual fire [lovemaking] to the Athanor [penis] there should be. . . an ascent of the Serpent [sperm] into the Curcurbite [vagina]."
>
> *3.* The mixture of the sperm and the fluids of the woman is charged by ". . . means of a continuous invocation of the spiritual principle conforming to the work in hand."
>
> *4.* The ritual is concluded by treating the Elixir as the magickal Eucharist or by using it to anoint and consecrate a talisman.

As you can see, there is some overlap with the earlier type of sex magick described in this lesson. At the end of the "Mass" is described a technique of charging a talisman by simply applying some of the Elixir to a talisman. This is a very powerful technique as your experience will come to show.

From what you know it should not be too difficult to create your own sex magick ritual. First do the Opening by Watchtower. Then do the actual sex magick. Follow with the Closing by Watchtower. If there are other people present, they may sit, holding hands, in a circle around the pair practicing the sex magick. In some groups they watch the proceedings, their own excitation enhancing that of the two magicians directly involved. Other groups have the people sitting with their backs toward the center of the circle so that the couple will have a modicum of privacy. Those sitting in the circle should concentrate on the purpose of the ritual. This can be very difficult as watching two people have sex (even if it is sex-magick) for a few hours can become very boring. Thus, learning to concentrate on a desired subject or goal becomes very important. Then, as stated before, the Elixir can be mixed with wine either by the male ritualist or a cup bearer. The wine-Amarita mixture can then be passed around the circle. The couple actually involved in the sex magick should be the last ones to drink so that they get the final drops of the magickal mixture. The pair can each take a small sip, passing the cup back and forth until the fluid is gone. Then, together, they should hold the cup upside down and say,

It is finished.

The two systems of sex magick described so far in this lesson are traditionally Western in nature, although there is ample evidence that both have been used by the ancient Tantriks and Taoists. Similarly, the third form or Inner Alchemy is more traditionally associated with Eastern systems, although it also has a firm foundation in the West.

PART THREE

The reason I call the previous form of sex magick "Outer Alchemy" is because it works with the energy systems of the body and magickally charges substances which are outside of the body part of the time. Inner Alchemy keeps all of the forces within the body and uses the force of magickally directed sexual excitation to strengthen and empower the psychic energies of the body. This Inner Alchemy may be the easiest to work for a magician who has diligently practiced the rituals of this course.

Inner Alchemy, sometimes called "Tantra Yoga" or "Kundalini

Yoga" involves the taking of the sexual excitation and energy and channeling it to purposes other than sexual gratification. When you are quite sexually aroused and stimulated, send the energy up from the groin toward the head. This is sort of a reversed version of the Middle Pillar Ritual.

Important: Until you have mastered the Middle Pillar Ritual, do not try this technique of causing the energy to rise from the sexual center.

Now that I have given the standard introduction on the subject, and you're satisfied that you know as much or more about it than I do, I want to tell you that *it's all a bunch of garbage!*

I could use stronger words, but I have tried to avoid the scatalogical slang which so many people have as part of their daily speech. However, let me reiterate that 90% of what you hear about Tantra is just plain wrong, and most of the rest is garbled at best. Let me start by breaking down some popular notions which are totally false.

Tantra yoga is the yoga of sex. False. Tantra is a whole philosophy of which one small aspect is involved with sex. To call Tantra the yoga of sex would be like calling Hatha Yoga the yoga of sitting with your legs crossed.

More and more books are being published which explain the secrets of Tantra. False. The secrets of the Tantriks, especially the sexual secrets, have gone underground and are now kept within various Occult Orders. Most books coming out now are not written by initiated Tantriks. They are either compilations (cut and paste jobs) of earlier works, or the author's errors and fantasies. Remember, many of the early Tantrik texts were written in code, a twilight language similar to the alchemical code described earlier in this lesson. If you don't know the code you can only guess at the true meaning of the words.

Kundalini Yoga is the ancient technique of causing the energy to rise up the spine until you achieve enlightenment. False. First, Kundalini Yoga is a new term, invented by Westerners. The ancient term was Layayoga (pronounced Lie-oh-gah) and was first described over a thousand years ago. The Tantrik who described it also explained that it was only symbolic, and not to be taken as reality. Furthermore, do you know anyone who has achieved enlightenment as a result of Kundalini Yoga? In your readings do the authors tell of anyone who has achieved enlightenment as a result of Kundalini Yoga, or do they merely tell what is *supposed* to happen. Have the authors of those books experienced it themselves? The answer to all of these questions is "no."

The Kundalini Serpent is coiled three and a half times at the base of the spine. False. All forms of Yoga, to be valid, are true sciences. If proven false they are discarded. Have you ever seen a snake coiled up in the entrails of a human body? Of course not. It's not there. Again, this serpent is symbolic, not actual.

Now that I have dismissed some of the lies about Tantra and Layayoga, let's start rebuilding from the ground up.

There are a large variety of psychic power centers throughout the human body. They are not limited to the five, six, seven or eight you usually hear about. As an example, there are several in the head and others in the palms of the hands and the soles of the feet. This will become important later in this lesson. In the meantime, it is absolutely *unimportant* to worry about whether or not the heart chakra or the forehead (third eye) chakra is "open." What is important is to learn how to make the energy flow up from the base of the spine.

What I am about to present to you is not some theory which you are meant to visualize, but scientific fact. It is repeatable and verifiable under laboratory conditions. If I did not have to explain it to you in this course I would have you experiment first and discover for yourself what thousands of people know. Further, I do not say this as a result of reading, but rather as a result of my own experience as an initiated Tantrik. Of course, there are certain things which I cannot divulge as a result of my initiation vows, but by making slight alterations as well as coming up with techniques based on secret methods, I will be able to give you more real information on Inner Alchemy than has ever been published in one place.

In order to learn about the energy you must first learn about the breath. According to the ancient Tantrik manuscripts (which may be the oldest spiritual writings in India), a breath lasts about 4 seconds. This means that in a day you breathe 21,600 times. Of course, when sleeping or resting you breathe slower, and when exerting yourself you breathe faster. Therefore, this number cannot be taken as a real or even average figure. Rather, it is symbolic. And since these ancient Tantriks thought enough about the breath to figure out how many times we supposedly breathe in a day, it is logical to assume that the breath was very important to them.

And, in fact, it is. The oldest and original mantra, the repetitious chant, is not that of "OM," but is the sound of the breath.

Put down this lesson and just listen to the sound of your breath for a few seconds. Can you hear the mantra you recite 21,600 times a day? When you inhale, can you hear the sound "Hahm"? And on the exhale can you hear your breath say "Sah"? This mantra Hahm-sah, is repeated unconsciously 21,600 times per day. By controlling it we can learn to control its power.

Hahm-sah is a Sanskrit word which means "swan." It is important to understand that you do not say or chant this mantra. Instead you simply breathe and hear it on your breath. Try it for a few minutes.

Inhale. . . Hahm
Exhale. . . Sah

The less you *try* to do this, the easier it is to do. Just let it happen. Once you can hear the mantra in your breath you are ready to move on to the next exercise.

Kriya (pronounced Kree-yah) is a Sanskrit term which means action. By doing the following exercise you will experience the "action" of the psycho-sexual energy or Kundalini force. Begin by doing the Relaxation Ritual. Once your body is deeply relaxed, begin a slow breathing and listen for the "swan." As soon as you hear it, on the inhale/Hahm part of the mantra, visualize your breath traveling up your nose, through the top of your head (just inside the skull) and down your spine to the lowest tip of the coccyx. Hold your breath for as long as it is comfortable, then exhale. As you exhale, visualize the breath and energy going back up your spine, around the top of your head (just inside the skull), and out the nose. As it goes, hear the "Sah" part of the mantra. Practice this for ten to twenty minutes. Then return to your normal breathing pattern.

Once you can do this comfortably, instead of holding your breath on the inhalation, just pause for a second. Then use your stomach to help give you several short exhalations. This is accomplished by repeatedly jerking in the stomach muscles. You should hear your mantra saying "Sah, Sah, Sah, Sah" etc. Keep up the visualizations as above, and continue until you need to inhale. Repeat the process for up to twenty minutes.

The first time I did this exercise I had phenomenal results. After about five minutes my body started to jerk about for no apparent reason. It was as if I suddenly got "the chills" or the "heebee jeebees" in a small part of my body, and that part just had to shiver or jerk about. Each little shiver and shake is called a Kriya and is the most

common part of the process. Then, the Kriyas suddenly stopped and my body seemed to change. I felt as if my body was taking the shape of a long tube and the sides of my head began to spread out. My body began to sway and my head turned jerkily and irregularly from side to side. At first I got the feeling that I was doing this to see to all sides as a form of protection. But then I realized that what had happened was that I had allowed the Kundalini serpent, the *true* Kundalini serpent, to become one with me. My body had spiritually assumed the shape of a serpent and my head had opened into a serpent's hood. I was that snake.

Then, suddenly, I buckled over, almost in pain, from the most intensely erotic feelings I have ever experienced. Needless to say, it took quite some time for my breathing to return to normal!

All of these experiences can happen to you. The only real danger is that you may not expect the sensations you receive. Normally, a teacher would not tell you what could happen and would allow you to experience it and then "rescue you" from these unknown experiences. Since I cannot be with you, I am telling you what you may feel and what type of experiences you should expect. You may not feel the sensation of becoming one with the Kundalini serpent or the intense erotic feelings with your first few tries at this Hahm-sah exercise, but you should feel the Kriyas, the jerky motions. If you do not experience them, re-read the instructions for this exercise. Nothing is left out.

Once you have experienced the Kriyas within yourself, it is important to learn how to experience both the Kriyas and the movement of the energy in another person. To do this you need a willing partner. Your partner should preferably already have experienced the Kriyas within himself or herself.

The best position for this exercise is sitting on the floor or on pillows, or possibly on low stools of equal heights. You and your partner should sit, back-to-back, preferably naked, with your backs touching along their lengths. If you prefer not to have nudity, the wearing of thin cotton shirts is fine. Both of you should perform the Relaxation Ritual, then begin the Hamh-sah exercise. You should both breathe at the same time. Feel your energy and your partner's energy go up and down the spine. Although the energy does flow within the spine (it is the spiritual essence of the cerebro-spinal fluid), it also emanates beyond the physical body. The result of this exercise should be that both of your experiences should be intensified.

It is important to realize that all of the forms of working with the breath and working with mantras are *nothing but substitutes for sexual activity.* The next step is to repeat the last exercise by using sexual activity as a prod for stimulating the Kriyas.

To do this, once again sit back-to-back. In the previous exercise it would have been best if you both were naked. In this exercise it is a necessity. Here the breath no longer holds the same import as you move to tactile stimulation leading to the Kriya sensations. After doing the Relaxation Ritual, both you and your partner should begin sexual self-stimulation. I hesitate to use the term "masturbate" as to many people this implies only penile or clitoral and vaginal stimulation. Rather, begin by caressing yourself. Feel your face, hair and ears. Touch your hands, arms, chest and breasts. Caress your feet, legs and thighs. Learn to sexually stimulate your entire body. However, do not touch your partner except with your back.

Once you are both aroused, both of you should begin intense genital stimulation. This means not only stimulating the penis and clitoris, but also, if you like it, your scrotum, perineum and anus or inner and outer labia, vagina (and "G" spot), perineum and anus. In fact, you can stimulate any part of your body which gives you the greatest excitation. However, neither of you should reach orgasm.

Stop the genital stimulation before orgasm is inevitable, but continue to stimulate other parts of your body. When the feeling of the immediate need for orgasm fades, return to genital stimulation. Continue this process until you experience your own Kriyas and can sense the motion of energy in your partner. Once you have done this you may either have an orgasm via self-stimulation, make love with your partner, or choose not to have an orgasm.

The next step is to vastly increase the flow of energy. This requires the uniting of the energies of both partners in a special way. It is a physical technique which automatically increases the energy flows. For this first technique, both the man and woman should at least be wearing undergarments. Although more clothes may be worn, the genitals of both members of the couple and the breasts of the woman should have some covering. Swimsuits or tights and leotards also work well.

The man sits cross-legged on the floor, on a pillow or on a very low stool or bench. The woman should sit on his lap, facing him, so that they can look at each other. She should wrap her legs around him. Pillows may be arranged to make this position easier to maintain for a period of time.

Exchange of Psycho-Sexual Energy

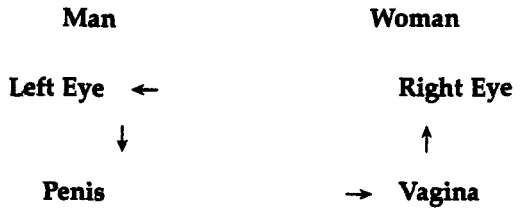
Once you have both become comfortable in this position, it is the time for small talk. Ask if your partner is comfortable, is there anything your partner wants to say, any feelings or emotions of which you or your partner wish to let go. Tell each other your fears and dreams. Unite mentally with each other.

Next, start adjusting your breathing patterns. The closeness of the position will make it easy for each of you to breathe *at opposite times.* When the woman breathes out, the man breathes in. When the man breathes out, the woman breathes in. It should only take a few moments for both of you to become comfortable with the mutual breathing pattern.

If you have practiced the Middle Pillar Ritual and worked with the mantra Hahm-sah as outlined earlier, you will have very strong effects as you go through the next part of this exercise. However, even if you have not done so, the physical actions will have an effect on you.

The man should look into the woman's right eye and the woman should look into the man's left eye. As she exhales and he inhales, she should sense the energy rising up her spine and leaving through her right eye, while he should feel the energy coming out of her right eye, in through his left eye and down his spine.

As the man exhales and the woman inhales, he should feel the energy continue down his spine and out through his penis. She should feel the energy coming out of his penis, into her vagina and up her spine. This is represented diagrammatically in the figure below:



Flow of Energy

Before moving on to the next technique, you must be able to maintain this posture for a minimum of 20 minutes, although 40 minutes is preferable. If it is too difficult to remain in this posture, there is an easier alternate which will also work well. The major difference is that both partners can stretch out their legs. He can lean back and use his arms to support himself or may even lean up against a

wall or some pillows if there is room for his partner's legs. She may choose to leave her legs out or wrap them around her partner below her.

Feel the motion of the energy and how it builds to a level even higher than you have achieved alone or back-to-back. As you practice you may find yourselves shaking from the Kriyas. That is a good sign. However, because of the closeness due to the linked breathing and the circulation of energy between both of you, intense sexual excitation and desire may occur. While this, too, is a good sign, wait until you have finished the exercise (20-40 minutes) before engaging in intercourse or other sexual activity. You may find it to be some of the most ecstatic lovemaking you have ever experienced.

The next step is to repeat the above exercise while unclothed. At this time the penis should *not* be in the vagina. As the amount of Kriyas increases with this technique, you may be tempted to fiercely hug and caress one another. Resist this temptation! Keep clear and open eye contact with each other. You will quickly learn that the energy field is broken when eye contact is broken. The result is a loss of built-up energy, and it will take many minutes to rebuild the energy level that existed before the break in eye contact.

After you have practiced this technique without clothes to a point where you can maintain the eye and breath contact for a minimum of 20 minutes, you may add physical caresses. Since you do not want to break eye contact, this cannot include kissing and will be limited to the use of the hands. Pay special attention to the parts of the body that are not generally considered highly sensitive to touch. Caress the face and ears (don't block the eye contact), the arms, legs, chest and stomach. The woman can reach under herself to caress his penis and scrotum while he can also caress her breasts, clitoris and vagina. Although neither of you should have an orgasm, it will be a good sign if her lubricating fluids make both of your genitals quite wet. If either of you feels an approaching orgasm, you should tell your partner so he or she will change the method of stimulation. Continue this practice until it can be done for a minimum of 20 minutes, although lasting 40 minutes would be better.

When the caressing is added to the amount of energy cycled between you both it should again increase. The Kriyas may be enough to shake you apart from one another, in which case you should start the exercise over. Once you have completed this exercise, intercourse or other sexual activity may take place.

As you have read, and I hope have experienced, the more intimate the contact, the greater the amount of psycho-sexual energy. The greater the amount of intimate contact, the more powerful are the Kriyas. Also, they are greater in number. The intensity of the energy increases.

If you have accomplished all of the above exercises to your satisfaction, you are ready to proceed to the next ritual. All that I have described in this section has only been preparation for what is to happen.

THE TANTRIK RITUAL OF INNER ALCHEMY

(adapted to Western traditions)

STEP ONE. Have your room dimly lit, preferably with candles. Let there be many sticks of incense burning, primarily of sandalwood, patchouli or musk. Be sure to keep them lit. In the center should be your Place of Comfort, and within arms' reach of it should be some water, wine, meat or dry cereal, fish or ginger and sensual "toys" such as feathers, gloves of fur, scented and/or flavored oils, etc. Most definitely *not* to be included are vibrators, penis desensitizing creams or sprays, or anything which could inflict pain or punishment. Gentle background music is also appropriate. Once the room is set up, close the door as you leave the room until the next part of the ritual. Remember to make sure that candles and incense cannot start a fire. Take the phone off the hook. Tell anyone not involved that you and your partner do not wish to be disturbed for the next few hours.

STEP TWO. Together, you and your partner should take a long, leisurely bath if at all possible. Scent the water with sandalwood or musk. Light the bathroom with candles. As you wash each other, talk out any problems you had during the day and let the emotional charge associated with these problems fade away. As the problems and their associated emotions fade, feel free to play with one another. Although sexual contact is encouraged, do not have intercourse. If you do not have access to a bath, shower together, then apply a *light* amount of scented oil or talc to each other. Finally, put on your magickal robes.

STEP THREE. Perform the Opening by Watchtower, or at the very least, do the LBRP.

STEP FOUR. Sit together, the woman to the left of the man, and hold and caress one another. Feed each other with *small* amounts of

the foods and drinks. Caress each other both physically and with words until the sexual excitation becomes so intense that the robes must be removed. Do so. If this step took less than what you figure to be half an hour (but don't have any clocks in the room), you are going too fast. There is no rush.

STEP FIVE. Continue in the same manner. Use the toys you have brought. If either of you nears orgasm, slow down!

STEP SIX. Once the excitation has reached such a state that the man is very erect and the woman is very lubricated, they can assume either position already given in the exercises. However, this time the woman should take the penis and insert it into her vagina.

There is another position which many couples seem to prefer and can be used as an alternative to the previously described positions. The man lies flat on his back and brings his legs up so that they almost touch his chest. The woman, with her back toward his face, literally sits on his exposed penis, making sure that she achieves a deep penetration into her vagina. At this time the man can relax his legs. If the woman pivots to either side slightly, he will find that he will be able to place one foot on the floor and rest the other leg over her hip and leg.

This is a bit difficult to describe, but very easy to achieve. The man can reach up and caress the woman from behind and the woman can easily caress his genitals.

STEP SEVEN. If you have done the practice, you will find that by now you should have reached a stage where eye contact is no longer necessary. But you must keep up the linked breathing pattern. And, most importantly, *don't move!* That is, there should be no thrusting motions by either the man or woman. The only motions should involve the woman contracting and relaxing the muscles of her vagina and the man flexing the pubic muscles so that the penis will move within the vagina without thrusting motions.

STEP EIGHT. Now, as you do the linked breathing, feel the energy move through and around you. As you will learn, it is the intimate contact which is important. Therefore, since there is no thrusting, it is unimportant if the woman ceases to lubricate or the man loses his erection. Stay still except for the inner genitalia motion described.

STEP NINE. If the woman achieves one or more orgasms, fine. If the man approaches orgasm, let him use the control techniques given earlier in this lesson.

STEP TEN. Let the Kriyas increase until you have a MahaTantra experience (more on this later) or until a minimum of 40 minutes have passed.

STEP ELEVEN. You may then have regular intercourse or engage in other sexual activity. The alchemical Elixir produced will be very strong for a period of 15 minutes, and although it is not necessary for this ritual, you are urged not to waste it.

STEP TWELVE. Do the Closing by Watchtower, or at least the LBRP.

The rite is over.

About the only thing I haven't covered is what I call the MahaTantra experience. "Maha" means "great," and the MahaTantra experience is *great* indeed! It is nothing less than the experience of a Kriya magnified a million-fold.

For most people, orgasms tend to be a brief climax which only resolves the immediate buildup of sexual energy. Only rarely is it a true, total release. The MahaTantra experience is that ultimate, desired super-orgasm wherein your entire body seems to release the pent-up tension of years. Generally it lasts for only 20 seconds to two minutes, but it may seem like it lasts for hours. It is feelings of joy, power, release, excitement, contentment, unity with all; of being one with the Divine Source of all that is. It is enlightenment. It is an altered state of consciousness that makes LSD look like a grain of sand compared to a desert of ecstatic experience.

You may have an orgasm when you experience MahaTantra and if the man does so he may or may not have an ejaculation of sperm. And although this technique is a form of Inner Alchemy, as was suggested in the ritual, do not waste the Elixir.

Of the MahaTantra experience I can tell you no more. Not because of vows or anything like that, but because there are no real words to describe intensely personal and subjective experiences. Until you have experienced MahaTantra, no words can describe it. Once you have experienced MahaTantra, no words can express it.

There are a variety of positions for ritualized sexual intercourse, but since they are already printed in many sources, I will not repeat them here. I urge you to investigate them from the books listed in this lesson's bibliography.

Let me repeat that the three-fold division of the types of sex magick are quite arbitrary. I have used them merely as a way to make communication of the various techniques easier. In actual practice, those divisions tend to blur. That is why in the technique of Inner Alchemy, a useful result is the Outer Alchemical Elixir.

Some of you may have read that a man should not have an ejaculation at all, or at least as seldom as possible. Different sources have different attitudes toward this, usually depending upon the attitude of the group of which they are a part. So whether or not you decide to totally or partially withold sperm is a matter of choice. Certainly the witholding of the sperm negates some forms of Outer Alchemy. I will make several points on the matter which may help you to decide.

1. The longer a man is sexually excited without having an ejaculation, the more magickally powerful the elixir will be.

2. Even some of those traditions which do not believe a man should withold his orgasm teach that the sperm should be quickly reabsorbed by the man. This can be done by keeping the elixir under the tongue and allowing it to enter the mucous membrane there, by eating the sperm, or through a special hatha yoga technique which causes a suction within the bladder and allows the man to suck the elixir up his penis and into the urinary bladder where it is absorbed.

3. One of the reasons the witholding of sperm is suggested is for birth control. Modern birth control methods are quite effective for this purpose.

4. One of the reasons Karezza was practiced was because it saved the lives of women. A major cause of women's deaths has been complications of the birthing process. While the death rate due to giving birth has dropped remarkably in economically advanced countries over the last 100 years, it is still a problem in many places in the world. However, I dare say that most of you reading this have access to modern birth control methods and birthing procedures. Karezza at this date should not be held as important for saving women's lives.

absorb the qualities of that deity.

I find another similar idea far more enticing. If the essence of a deity can be invoked into food or drink, why not invoke that god or goddess into a person and have sexual relations with that god or goddess? Certainly the myths of Greece and Rome are filled with such ideas. There are some Wiccans or Witches who do practice this, calling it the "Great Rite."

The technique is twofold. First, the appropriate god or goddess must be invoked into a man or a woman. For this see the instructions in Lesson Nine of this course. Second, the other person should first worship the embodied god/goddess and consider what he or she is about to do: make love with a god or goddess! The worshipper should take that attitude and demeanor and realize how privileged he or she is. The worshipper should really be in an almost constant state of awe! Any sexual fluids from the embodied god/goddess are holy and should be considered as a sacrament.

A Taoist Ritual

The ancient Taoists had a ritual similar to Layayoga. It usually took place outside, on a hill, and required the person seeking enlightenment, a sensitive assistant, and usually one or more sexual helpers.

First, through sexual activity and breath control the main participant would reach a state before orgasm and seek to maintain that state with the help of his or her sexual helper(s). The result of this, of course, would be the physical twitches the Tantriks call Kriyas. The sensitive assistant would watch and detect the energy as it begins to move up the spine. To prevent the energy from leaving the body, the assistant would plug the anus with material dipped in wax.

The assistant would watch as the energy moved up the spine. If it seemed to stop, the assistant would pinch and poke the body to make the energy continue to rise. As it approached the head, the assistant would make sure that the head's orifices, like the anus, were plugged up at the right moment so that the energy could not escape. The result would be that the energy would end up "exploding" out the top of the head, through what the Tantriks called the "lotus of 1000 petals," and the result would be Nirvana.

PART FIVE

When I was going to UCLA back in the late sixties and early seventies, people seemed to care more about one another than they do at this time. Granted, this is a generalization, but I have found through interactions with hundreds of college students that their main interests today seem to be how much money thay can earn after they graduate and where the party is that they're going to tonight. From a magickal standpoint these current, more selfish attitudes are a necessary outcome and response to the previous decade of caring about society and the world. I certainly do not, therefore, condemn what I see, though I am saddened. It seems a "media event" must be scheduled before anyone shows how much they "care."

If anything, I must condemn the members of the previous generation who were too directed toward society and could not see the underlying nature of the universe. Every action does have a reaction. In one cycle people try to change society, in another people try to improve their personal wealth. And so it goes. . .

I have yet to meet any group which is perfect. But one group which I have always supported is the loosely knit Women's Liberation Movement. Certainly it had (what I consider to be necessary) excesses in the beginning. But one thing which was very important was their insistence that each woman should be viewed as a unique individual and not as an object. Unfortunately, sexism towards women has not decreased. It may be less overt, but it is still strongly in existence.

To top this off, there is a new prevalence of sexism towards men. In the past I have heard men talk about their dates not in terms of a woman being interesting, intelligent, fun to be with, stimulating, erotic, etc. Rather, they talk about the size of her "boobs" or the shape of her legs. Recently I have heard more and more women, when discussing their dates with men, describe them not as fun, intelligent, gentle, kind, generous, stimulating, etc.; rather, they talk about how he was cute and had "tight buns" or "good pecs."

Far be it from me to criticize beauty. It is a marvelous gift from the Divine, although the Divine is helped quite frequently at the spa and by the plastic surgeon. Still, to judge a person only on their appearance is nothing less than vicious and cruel. It turns people who don't match the norm into sad, unfulfilled and lonely people. And since most of appearance is a gift of birth, it is clearly but a step away from racism.

It is not only those who are oppressed who experience loss as a result of "appearance-ism." Those who do the oppression suffer, too, for they never interact with others who may have a beauty inside which far outshines their appearance. More, the oppressed might be able to add to the life of the oppressor more than the oppressor could even imagine.

I freely admit that I like to be in the company of what I consider to be beautiful women. However, some of the most interesting women I have ever met have not stepped out of a magazine centerfold. In fact, the women who have been my favorite (and most erotically exciting!) lovers have not been overwhelmingly pretty. Those who have studied Crowley's life know that he took exceedingly ugly women for lovers on purpose. But what does all this have to do with sex magick?

Perhaps the most racist and sexist society which ever existed was India's during the Middle Ages. Everyone had strict rules to follow dependent upon parentage. This "caste" system existed for hundreds of years. If you were in an upper class you could be "defiled" by having the *shadow* of a member of the lowest class, an "untouchable," pass over you! It was a racist, sexist society which makes ours look like pure equality by comparison. But there were freedom fighters then as now.

During the day they obeyed all the rules. But at night, when the curtains were pulled, things were different! Rather than trying to change society, they tried to change themselves. Outside, they acted like anyone else. But in their temples, within the KalaKakra or "magick circle" these Kaula Tantriks treated everyone equally. Caste, appearance, skin color or shade made no difference.

Inside the Tantrik temples all men were gods and all women goddesses. And these Tantriks developed a whole philosophy of beauty, love, understanding, sensitivity, science and art while Western Europe went through the Dark Ages, a period of hate, filth, superstition, ignorance, prejudice and selfish egotism. Naturally, when the Westerners conquered India with their better weapons, they tried to destroy Tantrism for being "evil."

You may have heard of the KalaKakra and its group sex magick ritual. If you and some friends have been practicing the material in these lessons and wish to try the ritual I will present next, you all must adopt the attitude of the Tantriks. It is very unlikely that all of you will appear to have stepped from the pages of *Playboy* or *Gentlemen's Quarterly*. You must be able to see the beauty, the Divinity, the "likeness of

God or Goddess" within us all. Due to society and the impact of film and television, it is doubtful that a group of ten men and women could do this. Therefore, I suggest starting with this preliminary exercise.

This exercise should be done with a minimum of three men and three women. Five or more of each sex would be preferable. In a large room let there be one of the women and all of the men. There should be a comfortable chair in the center wherein sits the woman. The men sit on cushions in a circle around the woman. Everyone should be naked. The other women should sit outside the circle in darkness and may or may not be dressed.

By pre-determination, let one person do the LBRP and another do the BRH. Similar rituals, although with a Hindu flavor, were done by the ancient Tantriks. Now, one at a time, let each man worship the woman in the center of the circle. For she, like all women, is the embodiment of the feminine aspect of the Divine. Each may worship her in his own way. You may dance or sing in her honor. You may wash her hands and feet or caress her. And yes, this does imply touching or kissing the breasts and genitals. However, it must be treated in the form of worship and awe, not mere sex. Other ways of worship would include chanting her name over and over, giving her gifts, giving her food, rubbing her with scented oils, etc. If she becomes sexually aroused, this must be seen as a sign of favor of the Goddess which she is. Close with the LBRP.

Now, without saying anything, repeat the entire exercise with one of the men in the center and all of the women, now nude, in the circle. He should be worshipped as the male aspect of the Divine. The rest of the men may wait in the darkness outside the circle as the women did before. The man should *not* be the boyfriend, regular lover, mate or husband of the woman who was previously in the middle of the circle.

Once this is completed, let everyone dress and then gather in a circle and discuss his or her feelings. Special attention should be paid to the feelings, expressions and actions of both the people who were in the chair, acting the roles of the Goddess and God, and their regular romantic partners (if any). Is there any jealousy or anger? Are such emotions hidden just below the surface? If so, these people are not meant for this type of work at this time. This should be repeated for each of the women and men of the group.

The ancient Tantriks had nothing like this. But they did have years of training under the watchful eye of the Tantrik master teacher.

When the teacher decided that a pupil was ready to participate in the KalaKakra ritual, and only then would a student be allowed to join. Since you probably do not have a Tantra master on your block, the above exercise will help weed out those who are not emotionally ready for the group working. This does not make them bad or immature. It merely means that at this time they are not ready to do this work. If one member of a couple is not ready to participate, both should be excluded.

Let us assume that you now have five men and five or more women ready to do this ritual. There may be more women as they are seen as initiatrixes and instructresses and can help the couples in the ritual. Have a room with no furniture but filled with pillows and throws. If it is winter, be sure that the room has plenty of heat. Let there be incense and candlelight and flowers, food, wine and cool water. Let there also be erotic playthings such as scented oils, feathers and soft, furry things. Let all the foods be in bite-size pieces. Let gentle music fill the air.

Let there be two other rooms, one a changing room for the women, and one for the men. Let each change into special outifts. For the men, big, loose peasant shirts and drawstring pants are excellent. Rings and necklaces are appropriate as are small bells on the clothes and jewelry. The same is true for the women, only their clothes should be even more sheer than the men's. They should also apply make-up and even exotic body paints to exaggerate their sexuality. An example of this might be adding some red color to the areolas around the nipples or to the pubic hair. Also use small drops of different scented oils at various spots on the body so that a traveling nose can find different scents wherever it goes. All of the women should wear soft shoes which are easily identifiable from each other.

Let the men go into the main room first and do the LBRP and BRH. Once this is done one man should take the knife used for the LBRP and touch its point to the floor just to the right of the door through which women will enter. He should then pick the blade straight up as high as he can reach and move it over the top of the door and down to the floor by the left of the door. He has thus made a "doorway" in the magick circle to allow the women to enter. A knock on the door will be a signal for them to do so, and once they come into the circle, the actions of the man with the knife should be reversed so that the circle is closed.

The men should sit toward the rim of the circle. The women

To which she replies,

God, thou art mine tonight.
Thou art my husband 'till it be light.

Now the kissing and caressing and use of erotic toys can increase and the clothes can gradually come off. From here there are two alternatives:

1. When intercourse begins, the couple should take a comfortable posture and not thrust. They should synchronize their breathing until they have the MahaTantra experience and reach Nirvana.
2. Realizing that the Deities of Tantra appreciate the energies of love, the couple may have *prolonged* active intercourse (with much thrusting) in honor of the Gods.

When finished, each couple may sleep or rest together and may repeat option 1 or 2 until it is light. When the first light of dawn is seen, the LBRP and BRH should be repeated and everyone should return to the dressing rooms and re-clothe.

Notes on this ritual:

1. It should start at midnight and end at daybreak.
2. Unless you happen to pick your regular partner for the KalaKakra ritual, you should *not* seek out your husband/wife-for-the-night for future sexual encounters unless you are both unattached.
3. Traditionally, there may be extra women in the circle. They may guide things (one of them may be the woman who claps the time for the men) and also aid the couples by bringing them food, drink and erotic toys. They may also caress and kiss the couples while the couples are engaged in intercourse. However, they do not actually have intercourse with the couples, nor should the couples seek to caress or kiss these women. In the beginning of the ritual they are treated like the other women as the men go around the circle, feeding the women and playing with them.
4. The method of picking partners given here is a traditional one. Another way is to have the women form a circle inside the circle formed by the men. Then one woman claps while the circles move in opposite directions. When the clapping stops, each person becomes a couple with the member of the opposite sex nearest him or her.
5. Although this is based on an ancient Tantrik ritual, not all Tantriks practiced it. Similarly, most Protestants don't worship in the

same way Catholics do. So if someone tells you that he or she is a Tantrik and they don't do that sort of ritual, it may be true. *But. . .* find out the Tantrik tradition they belong to and who initiated them into Tantra. Chances are they speak with little knowledge.

This is a very dangerous ritual! Many good relationships have broken up because of it. Or, more appropriately, many relationships which *seemed* good have broken up after this ritual because the relationship was not really stable nor secure nor ready to handle the freedom of the KalaKakra. Because of this possible danger, should you or any reader attempt this ritual, neither the author, publisher nor distributor will be responsible for the outcome.

If you have any doubts at all after trying the preliminary exercise, don't do this ritual! The ritual of the KalaKakra has been included primarily for purposes of completeness and for people who are capable of dealing with this much freedom.

But just as those of you who have practiced ceremonial magick in a group have no doubt discovered that increased numbers do increase the power of the ritual, so too will those who practice this version of the KalaKakra ritual find the nearness of others doing sex magick will increase your own abilities and successes.

Postscript to Lesson 10

As I described at the beginning of this course, I did not merely sit down and write this set of lessons. Rather, they began after years of study followed by over ten years of giving lessons and writing. But times have definitely changed.

When I began, the sexually transmitted diseases (STDs) of the time were controllable through drugs. Later came genital herpes, a disease which at the time of this writing is still incurable. Even so, it would frequently go into remission, staying that way either permanently or for years at a time.

But over the past few years a new STD has appeared, seemingly from out of thin air. Acquired Immune Deficiency Syndrome, AIDS, is transmitted through the sharing of bodily fluids, especially blood and semen. There may be other modes of transmission, but they are not currently known or agreed upon. The really dangerous part of this disease is that it takes five or more years after infection to become aware of it, and it is almost always fatal.

Throughout this course I have stressed the idea that a magician takes responsibility for his or her actions. Therefore, if you decide that you wish to have more than one sexual partner, you must accept the responsibility for that action. If you choose to share bodily fluids with your partners, you must also accept the responsibility for that action.

But let me suggest an alternative. Most of the techniques and rituals described in this chapter can be performed by a loving, mutually dedicated couple. In fact, practicing many of the techniques described here can enhance and empower your relationship. It is therefore suggested that you work the various forms of Sex Magick with one partner. If you choose to have multiple partners, you do so at your own risk, at least until a cure for AIDS is discovered. I hope that for those who are currently afflicted, and for those who feel angry because they must alter their actions in fear of this disease, that an effective cure, or method to induce remission, is soon discovered.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Ten. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. What level of intelligence do you need to have before you are immune to being brainwashed?
2. What are three major divisions of sex magick?
3. What happens to a thought held in the mind at the moment of orgasm?
4. What did Reich discover about the moment of orgasm?
5. According to Masters and Johnson, how long is the average duration of intercourse before the man has an ejaculation?
6. What three things are involved in any divinatory technique?
7. Many people believe that books on alchemy are simply codes for what?
8. What, according to sex magicians, is the Menstruum, or Menstruum of the Gluten?
9. How many people achieve enlightenment by reading books on Kundalini Yoga?
10. Working with breath and mantras are substitutes for what?
11. Why is the ritual of the KalaKakra dangerous?

The following questions only you can answer.

1. Are you still doing the regular rituals and keeping records? Have you experimented with other rituals and techniques? Do you meditate?
2. Would you do sex magick? Do you find it fascinating or repulsive?
3. Do you think you could never be brainwashed?
4. If you wouldn't do sex magick, is it OK for others to do sex magick?
5. Since beginning this course, have your feelings about life in general changed? How?

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L·e·s·s·o·n

11

There is an old legend that when Moses first ascended the mountain, God gave to him the secrets of the Kabalah. This told humanity what it *could* do. Moses, upon seeing the worship of another deity when he descended, destroyed public knowledge of these secrets, saving them only for the High Priests of Israel. When Moses again returned to the top of the mountain, he came back with the Decalogue, the Ten Commandments. These were filled with "thou shalt nots," telling people what they *must not* do. The people were truly "Children" of Israel. They were not yet able to accept the freedom which is inherent in the Kabalah.

Today, most people are still not able to be free. They are infected with following various "isms," sometimes to their death. People follow the doctrinal line of religious groups, political groups and peer groups, or blindly follow one or more political, religious, military or economic leaders. *The common person is unable to think for himself or herself.* This is a symptom of the current Piscean Age mentality, and I fear will be with us for many years to come.

But there is hope. There are some people who are beginning to think, who are beginning to wake as if from a long sleep. These are the people who are the advance guard of the coming Aquarian Age. These are the people who are not members of various dogma-filled organizations. For the most part they work by themselves or in very small groups of like-minded persons. They are the wave of the future and the hope of tomorrow.

Is this an elitist attitude? Absolutely yes. . . and absolutely no. For while there is an Aquarian Age elite, it is not limited to those with money or political power as were previous elites. No, it is an *open* elite which anyone can join at any time, and make eddies, ripples and waves in the ocean of our coming world.

If you have been studying and practicing the lessons of this course, you are well on the way to becoming a full-fledged member of the Aquarian Age, if you are not one already. But you should not, you must not, look down on others who have not advanced as far as you have. They may one day jump into the future at a rate accelerated even above your own.

It is said that the true deep secrets of magick cannot be told. It is said that the true secrets of magick are hidden and shown only to initiates of secret occult bodies such as the true Rosicrucians or Illuminati, and then only after the student has spent years of study and practice and has passed serious and even life-threatening tests.

All of this is true. From this point on I can show you no more. I can teach you no more magickal secrets.

Yet, there are still many pages more in this book. Why should this be? To answer this question I have to teach you what I consider to be the *ultimate secret of true magick.*

There are three things needed to work *any* magick:

1. The ability to raise, control and direct magickal energy.
2. The knowledge of what to do with this energy (ability does not equal knowledge).
3. A positive attitude of self-assurance.

In the past lessons I have described these things and given you exercises and rituals to help you develop all three of the above talents. It is interesting to note that no books on magick ever clearly state all of the above three points. The famous magickal texts or grimoires of the past only discuss the second point. This is because they were meant to be used as workbooks by experienced mages or magicians-in-training who already know these things from personal lessons and experience.

If you have been practicing the rituals given in this course you have been following an easy, tested system. This system has taught you to have a good attitude which is part of the result of working with the Tarot cards and doing the Middle Pillar Ritual. It has also taught you many ways to raise and control the psychic energy needed to per-

form magick. And, if you have been studying and practicing the techniques and rituals of these lessons, you will also be prepared to take the next step in your magickal advancement.

The ultimate magickal wisdom cannot be communicated to you by any person or group. Any person or group which claims this ability is lying to you. Each person must seek it individually. The so-called "lost word" or secret name of God can never be communicated to you by another person. You must learn it by yourself. One way to do this is by following various systems or schools of magick. You are encouraged to find one that particularly fits your needs. However, if you have been doing the rituals of this course, you should be prepared to discover that information, and take the next step in learning the true, innermost secret of magick.

If you have been *regularly* practicing the techniques, exercises and rituals, you, at the very least, should have or be beginning to achieve good control of magickal energy. The LBRP, BRH, Middle Pillar Ritual and the Circulation of the Body of Light are all techniques which train a person in the ability to raise and control magickal energy. If you have made a talisman which has achieved its goal, you have proved to yourself the successfulness of your ability to raise and control Willed magickal energy.

The important part of this is your ability to use your conscious and unconscious Will to control magickal energy and put it to the uses you desire. Perhaps you have seen books with other exercises on how to raise and control magickal energy. Some are very good. But it is my feeling that repetition of a few basic exercises with millenia of development will work much better than spreading out your personal energies by memorizing large numbers of practices with fewer repetitions of each exercise.

A positive attitude, as mentioned, should be being developed as a direct result of the Tarot card contemplation practice. Its development will also be aided by the study of the harmony of the universe as indicated by the balance of nature and shown on the Tree of Life. The more successes you have in Grey Magick, the more confident you will become in your own magickal abilities and the more positive your attitude will become.

There are many books with spells, rituals, ceremonies, philosophy, theory and information which could help add to your knowledge of where to direct the raised and controlled energy. In fact, I could teach you much more. But I feel no need to do so as it is intermediate infor-

mation. Instead I will teach you how to obtain higher information, the knowledge of true magickal secrets, for yourself.

This knowledge is not available on the physical plane of Earth! It can only be learned from entities on higher planes.

Sometimes these "entities" are called aspects of the higher self, the Yeh-chee-dah. Some people call these entities manifestations of God. The process of how to reach and communicate with these "entities" will be discussed later in this lesson. I wish to stress that there is nothing to fear from the beautiful, natural techniques that you will soon be learning. The best is yet to come.

If you look over the hundreds of pages of this book which you have followed so far, you will know that we have covered a tremendous amount of material. Perhaps most importantly I have tried to show you how to *be* a magician; how to think, act and feel like a true wyzard or wyzardess. With this knowledge you should be able to construct your own rituals and ceremonies rather than being locked into the printed words of dead hands.

One of the most important topics I have covered in these lessons are the applications and methods of White and Grey Magick, and how to avoid falling into the pit of Black Magick. Remember, too, that I have always maintained that not all authorities agree with my three divisions of magick. I gave them only so that we could communicate better. For in spite of what any authorities say, *there is no such thing as White, Black, or Grey Magick!* To explain why this is so requires some more information.

Part of the process of becoming a magician is learning to discern "reality" from "actuality." Occultists have always maintained that everything is made up of vibrational energy. Modern scientific thought has finally come to the same conclusion, calling it "wave theory."

Yet, a wall is still a wall. A desk is still a desk. Both are really, truly solid. They support the weight of objects. I cannot place my hand through them without damage to the wall, the desk and/or my hand. That is their reality. Still, both science and occultism insist that the wall and desk (and my hand) are only vibrational energy. That is their actuality. What is actual may not appear real. What is real may or may not be actual.

Likewise, some things may appear to be true, and may in reality be true. But their actuality may be false. It is really true that the Sun rises every morning even if the clouds prevent me from seeing it. That

is the reality. But the actuality is that the Earth spins, giving the appearance that the Sun rises. In actuality, the Sun never rises.

Most of us will agree that killing is bad and evil. But people who believe this is so go to war and kill every day. Are they evil? From a magickal point of view I would have to say "no."

For a true magician there is no good or evil. There is no morality. Yet, a true magician is usually far more "moral" than his or her non-magician friends and neighbors, especially those professing to be highly moral. How can this be so?

It is because a true magician understands the law and workings of Karma. A magician realizes that he/she is totally free to choose to do whatever is desired. However, the true magician will invariably choose the path of Light, what is called by non-magicians the "morally correct choice." The true magician chooses the path of Light not for moral purposes. Rather, this path is chosen because the magician realizes that whatever is done will come back to him or her. Such is the universal law of Karma.

Thus, for the true magician there is no such thing as White, Grey or Black Magick. There is only. . . magick. Period. It so happens that because of the understanding of the law of Karma, a true magician will assiduously avoid what non-magicians or beginning magicians would call Black Magick.

People who are not aware of the law of Karma behave "morally" because they are given a code of morals or a set of laws to follow. Because they cannot see an immediate effect from breaking that code there is always the possibility that they will do so. Thus, people who claim to be "moral" are far more likely to break their own moral code than is a magician who does not believe in a set of laws to govern morality.

Are there black magicians? Most definitely yes. But they should never be considered true magicians because they do not understand the functioning of a fundamental rule of magick, the law of Karma. If they did, they would not do "Black Magick."

There is still another aspect to what some people might call Black Magick. If you were dying of a painful, incurable disease, might there not be the possibility that you would commit suicide? Some of you reading this will say, "Yes, it is a possibility." Others will think, "No. No way." But there are some "moralists" who would consider it wrong to commit suicide under any conditions. I am not trying to encourage suicide. I am merely saying that it is impossible to consider

an action "good" or "bad," Black Magick or otherwise, unless we know the Karmic result of the action.

Most of us would agree that it would be bad for us to cut off the arm of a good friend. But suppose the arm was gangrenous and the friend would die if the arm was not removed. It would be Karmically bad for us not to help by removing the arm. Of course, it might be the Karmically correct time for the friend to go through the transition known as death. Then it would be Karmically bad for us to save the friend's life! As you can see, there are many complexities in determining the Karmic "correctness" of an action. This is why doing a divination is so important before performing a magickal act which will affect you or your environment.

In the Biblical story, Jonah was told by God to go and preach. He chose not to do so and the Karma of that action put him in the belly of a "great fish." The Karmically correct decision would have been to preach. Had a thousand people barred his way, it still would have been Karmically bad for him not to preach, even if he had to fight his way through those people.

If you communicate with a higher, spiritual entity and decide to follow or not follow the advice of that entity, you will be responsible for the Karmic result of your action. If you decide to do something which agrees with instructions from higher entities, and someone tells you "No," it is Karmically correct for you to disagree with that person and even push him or her out of the way if need be. But remember, you will be Karmically responsible for whatever happens. Especially because you are a magician, you must accept responsibility for all of your actions. What you are now is a direct result of what you do today. As you sow, so shall you reap.

Discovering things from higher, spiritual entities on other planes of existence and deciding to do them is called "finding your True Will." And, as St. Augustine, Rabelais and Aleister Crowley said, "Do what thou wilt shall be the whole of the law."

This is not a license for hedonism and what some people may call immorality. In fact, just the contrary is true. In reality it is a call to become responsible for your own actions, to become united with Divinity and to do God's Will. Your actions will require that you ever tread the path of Light. And the guide on that path is love. For as Crowley added, "Love is the law, love under will."

Every once in a while, the sensationalistic press will tell the story of a man or woman who did something terrible such as beating a

spouse or child to death because their victim "was possessed by the devil." Some add that "God told me to do this." The training in this book does not increase the possibility that you may become demented enough to do such a thing. In fact, it helps prevent it! We are not dealing with mediumship or possession. We will be dealing with communication.

Furthermore, there is always a simple way to decide if something is correct for you. You should have noticed that over the past few months, as you have been practicing the rituals and techniques of this course, your intuition has improved. This is a natural result of the rituals and exercises which you have been doing. So if something doesn't seem right or feel right to you, *don't do it!* It's that simple.

If you have a feeling that someone you know may be "possessed by the devil" and you have a desire to make that devil leave by doing bodily harm to the person "possessed," it is you who needs help.

The systems which I will share with you are quite safe. Since some people are concerned about direct communication with higher, spiritual entities, as opposed to the somewhat indirect communications of magickal evocation, let me repeat here: *nothing in this or any other lesson will be dangerous or could cause danger to you or others if you follow instructions. Nothing taught in these lessons could lead you to what general morality might consider evil.*

I have written on other pages about the "little nasties" and how they can be bothersome. I discussed earlier in this lesson that when you come into contact with higher spiritual entities, you should listen to what they have to say. As you may have guessed, I did not mean that you should obey the little nasties! Little nasties, being denizens of what some people call the Lower Astral Plane are *not Higher Spiritual Entities.* What I mean by Higher Spiritual Entities are three things: direct manifestations of the Divine (the gods), the Archangels and the Orders of Angels. Furthermore, you may need to make tests to see if these entities are the spiritual beings they claim to be. How to do this will be explained later.

But first, let's look at entities which, though ethereal and existing primarily on other planes, are not Higher Spiritual Entities.

Etheric Body: This is an emanation of all created things. It is not the true astral double and is something like "halfway between astral and physical." It sometimes can take on the appearance of a person on a higher plane, but is always attached to a living being.

Astral Body: This is a manifestation of the spiritual aspect of a living entity. Again, it is always attached to an incarnate being. When detached, it quickly moves to higher planes of existence in order to reincarnate. In this disattached condition they are too busy to occupy your time. When attached to some individual ego, they can be seen as such. Higher Spiritual Entities are not linked to a particular ego.

Azoth: This is also known by the Sanskrit term "Akasha" (correct pronunciation: ah-kash) or the Astral Light. It appears as brightness and is changeable according to a person's will. The past, present and future can be seen within the Azoth, but it does not have an independent personality. Since futures are only possible futures, getting lost in the Astral Light can lead to your ignoring the present. This can lead you to the home for "Space Cadets." Remember to keep your feet firmly planted in the present.

Artificial Elementals: These are entities created by human forces and are composed of only one element. They are focused toward one purpose, so if you leave them alone they will ignore you. Depending upon the strength of the will of their creator, they will appear more or less gaunt when seen on the Astral plane.

The Empty Ones: If you live in a large city, these entities can be seen in physical form in the "skid row" section of town. They look human, but they have no soul and no hope for the future. They can sometimes show great humor and daring, but quickly fade into the depths of despair. Their eyes show either madness or emptiness. These poor creatures also exist on higher planes. Their touch brings despair and fear.

Elementaries: These are the Gnomes of Earth, Undines of Water, Sylphs of Air and Salamanders of Fire. They are usually improperly called "elementals." Although composed of only one element, they have their own will and usually do not bother humans. In fact, they prefer it if humans ignore them.

Larvae: These are also known as lemures. It is believed that they live off the essence of blood. They "feed," so to speak, on sick or injured people. They can be dispersed easily by a projection of pure spiritual white Light.

Ghosts: When the Astral Body separates from the ego, it normally moves to a position where it can reincarnate. Sometimes a strong desire for the physical world keeps an Astral body in the lowest of the spiritual planes. In this condition they are known as Ghosts. They tend to be quite sorrowful as they refuse to evolve. Encouraging their

evolution may or may not be successful, but it will give you karmic "brownie points."

Pseudo-Ghosts: These are not related to true ghosts. They're closer to the little nasties. They "feed" off any energy given to them and will imitate the actions of ghosts in order to get people to pay attention and give them energy. By reading the Astral Light they can know your past and probable future, and thus may appear at seances under the guise of a deceased loved one. They are more bothersome on the physical plane than on any higher plane.

These and other entities exist on the higher planes. Those of a single mind will not harm you unless you try to stop them from their goal. Those connected to entities on the physical plane are usually too involved with the physical plane to bother you. There is one type of entity which exists on higher planes which can be problematical: your own thought forms.

Here, "form" is the key word. On higher planes thoughts do take on various forms representing their nature, and, unfortunately, you do not have to consciously create them.

Thus, on higher planes you may come into contact with ugly, foul monsters of hideous appearance who attempt to stop you from achieving your goals. They are only your own fears, angers, prejudices, etc. They will not harm you themselves, for to harm you would cause their own destruction. But because most people are too frightened to examine or even look at the darker side of themselves, most people will run in terror at the sight of their own negative thought forms. This can keep you from accomplishing your goal of direct communication with Higher Spiritual Entities.

Visualizing a pentagram of bright blue light specked with brilliant gold flecks and "shooting" it out at them will keep them away. The only way to really get rid of them is to face them and your fear, and overcome the negative aspect of yourself which created them. Few magicians are ever really psychically attacked. Through banishings, the attack may be temporarily stopped, but it will not end until the magician has dealt with and conquered the inner source of the negative thought form.

Please understand that I am not encouraging you to stay and face the monsters of your own inner self, monsters which we all have. In this type of battle it is a wise person who runs away and "lives to fight another day." At some time, sooner or later, you will have to face and conquer your own demons, and you will be happier for it.

PART TWO

In Part One of this lesson I explained that I would teach you *how to learn* the ultimate secrets of magick, although I cannot teach you the actual secrets. This is because each person must learn them for him/herself and prove his or her worth and readiness. Also, the secrets are of a very subjective nature. What may be the ultimate secrets of magick for you might not be for another aspirant.

However, if you think that you will begin to learn the techniques for this discovery in this lesson you will be wrong. You will not *begin* to learn the techniques here because you have already begun to learn them from the very first lesson of this course!

Up to this time, without dwelling on it, I have been directing you in the method of how to obtain the desired information and secrets. I have not dwelt upon it because some people seem to fear what is represented by two small words. Frankly, I cannot understand this fear because the process named by those two words is something these same people do every day of their lives. However, they do it without control. When this process is controlled by a firm Magickal Will (something you have been developing by following these lessons and doing the rituals and exercises), however, it seems to scare some people. This is foolish as there is nothing to be afraid of from something which you ordinarily do so easily. It is quite common. And the two words which describe it are: *Astral Projection.*

Don't feel uncomfortable with the idea of Astral Projection. You do it every time you daydream, and very frequently when you dream in your sleep.

Astral Travel, which follows Astral Projection, is also very common and natural. In fact, you probably had to *unlearn* how to Astral Travel when you were a child. It is very common for parents to tell their children not to play in invisible scenes and with invisible playfriends. These were scenes and entities on and from the astral plane.

You may remember some of this type of childhood experience in a very superficial way. Very few people remember their extreme youth in detail. Because elders would tell you, "Come back to reality!" and "Don't play foolish games!" and, worst of all, "Quit pretending!", it was eventually impressed into your conscious to forget those invisibles which are "see-able" on the astral plane. This process of causing yourself to forget those things which would be uncomfort-

able or unacceptable to your current state of consciousness is what psychotherapists call "motivated forgetting." It is one of the reasons why most people remember little of their infancy; it was so childish and embarrassing not to be able to walk, communicate, take care of yourself or even control your bowels that you *want* to forget.

As you may recall, I said at the beginning of this course that your daily ritual practice would become shorter. This is because you will be able to do all of your regular daily ritual work totally astrally! Remember, the physical actions of a ritual work to impress the subconscious and reinforce the conscious with what is being done in the astral plane. Therefore, you can begin by passing the physical and go directly to the astral plane by doing the following ritual.

ASTRAL LESSER BANISHING RITUAL OF THE PENTAGRAM

Preparation: Until you have practiced this at least twenty times, begin by doing a regular, physical LBRP. If time allows, also do the BRH.

STEP ONE. Sit in the center of your circle and relax with some steady deep breathing and the Relaxation Ritual. You should be facing the East. Your eyes should be closed and your arms and legs should not be crossed.

STEP TWO. Visualize yourself (or, if you prefer, an idealized image of yourself) standing, facing you. Take some time and get the best image possible in your mind.

STEP THREE. Once your double (frequently called a doppleganger) is complete, use your will power and have it turn to face the East, the same direction in which you are looking. This procedure should take no special ritual techniques. Simply tell it silently to turn about and it will. Of course, it should still be standing.

STEP FOUR. Now, without audibly saying anything, *will* your twin to do the entire Lesser Banishing Ritual of the Pentagram. Your physical body should be in the center of the area, the position where your physical altar would normally be located. Try to hear, feel, smell, sense and visualize everything your double does. Keep your physical eyes closed.

STEP FIVE. Once you have completed this astral performance of the LBRP, have your double sit in your lap and allow yourself to re-

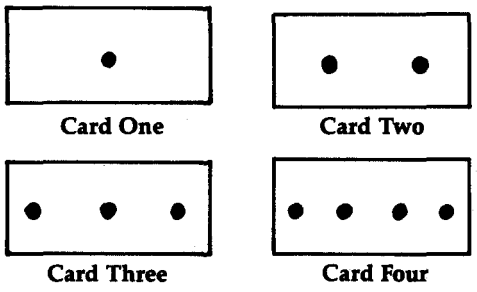
absorb it. Take some deep breaths to unite yourselves. Clap your hands loudly three times. The sound will help bring you back to normal consciousness. Now you may open your eyes.

Postscript: After you have done the Astral Lesser Banishing Ritual of the Pentagram, be sure and perform the LBRP physically. Do this until you have performed the Astral version at least 30 (not 20) times.

The Astral LBRP sounds quite easy to do from the description above. Actually it sounds a great deal easier than it really is. This ritual takes as much or more concentration than any rituals you have done so far in this course. If you find yourself getting lost or falling asleep, just stop where you are and perform the LBRP physically. Simply follow the directions and add nothing to them. Nothing "bad" can happen to you.

If you have trouble concentrating to a level where you can do the entire LBRP in this above, Astral fashion, try practicing the following concentration exercise:

Needed: a timer and four cards. On the first card place a large dot, and on the second place two dots side by side. On the third card make a row of three dots and on the fourth card, a similar row of four dots (see below):



Concentration Exercise Cards

Set the timer for five minutes. Look at card one until you have a very good idea of that single spot. Now close your eyes and only think of that spot. If any other thoughts come into your mind, simply bring back your focus to that one spot. Cease the exercise when the timer goes off. Your goal in this exercise is to keep that single spot visualized for five minutes and allow nothing else to interfere with your concentration.

When you have very few breaks in your concentration, move on to card two with the two spots and repeat the exercise. Continue this practice until you can keep the two dots in your mind for the full five minutes. When you can do this with card four and its four dots, you will have excellent concentration abilities.

Although this exercise sounds easy, it is not. The first time I tried it, I broke out into a sweat and was drenched within five minutes. Do not underestimate its difficulty.

On the other hand, if you find that the Astral LBRP is easy for you to do, add to it an Astral version of the BRH, the Middle Pillar Ritual and the Circulation of the Body of Light. Eventually you should be able to do all of these Astrally. Then, even a few minutes with your eyes closed should equal what is now taking you much longer on the physical plane. Although your daily ritual work should still be done every day, you will reach a time when you will rarely have to do them physically. You will, of course, do most of the so-called Grey Magick rituals on the physical plane, and also those rituals wherein you delve into the deepest realms of the Magickal Arte.

Some of you who have read about or practiced Astral Projection and Astral Travel may be thinking, "Wait a minute, what he described isn't Astral Projection at all!" and I confess, this is true.

There are two techniques which are frequently called Astral Projection. The first one is frequently mistaken for Astral Projection but is nothing of the kind. It is actually Mental Projection. In Mental Projection you send your mind and senses away from your body by force of will. You still will retain your consciousness and some sense awareness in your physical body. Another name for this is bi-locationality.

In true Astral Projection the consciousness almost totally leaves the physical and joins the Astral Double. The physical body appears to be sleeping or in a coma. If you have forgotten about how the Astral Plane works, and how everything has an Astral Double, now is the time to re-read Lessons Five and Seven.

In the Astral LBRP just described, all you are doing is using your powers of visualization and your imagination. You are not doing Astral or even Mental Projection. But look again at Step Four: "Hear, feel, smell, sense and visualize everything your double does." By doing this, eventually, and quite naturally, you will experience bi-locationality. This will occur when you are open and ready for it. You will have an awareness of both your physical self and your astral body.

Or, your consciousness may seem to jump back and forth between the two forms.

Then, once again only when you are ready for it, you will notice that you are no longer aware of your physical body. It is at this time that you are experiencing true Astral Projection. When this occurs, do not rapidly seek to return to your physical body. Rather, try to get comfortable in your Astral form and get used to the way it feels to be out-of-body. This will make the projection of the Astral body easier as time goes on.

If you would like to try some other methods for projecting your Astral Body and travelling on the Astral Plane, here are some good ones. Remember, however, to *always* perform the LBRP (and BRH if time allows) before doing any projection. This cannot be overemphasized.

Method One:

Start off by placing some markers around your room or home. These markers could include such things as a rose, a bowl of cold water, a shoe, etc. Now lie down on your bed. Next, get up and make a circle, going from one marker to the next and back to your bed. Involve yourself with each of the markers. Smell the rose. Feel the cool wetness of the water. Feel the texture of the rubber of the sole of the shoe. When you return to the bed, lie down in your original position.

The next step is to visualize above you a cloud of purest white. It may remain as a cloud or you can form it into the shape of your own body (idealized if desired). You may notice a connection between your physical body and your double in the form of an umbilical-like cord at your navel, solar plexus, third eye area, or at the top of your head. People experience this cord in different places.

Now, will the cloud or double to circle around the markers following the same path that you had taken earlier. If you noticed the cord, you can see that it will stretch indefinitely. Have the double or cloud smell the rose, feel that water and feel the shoe, just as you did earlier. Eventually this imaginary tour will change to bi-locationality and finally to Astral Projection. Once you have attained these states, there is no need to limit yourself as to where you can go. Feel free to visit a friend's home. Remember that you are learning a new skill, so don't try to go too far until you are very comfortable with the experience.

Even if you are only using imagination, always re-absorb the double or cloud back into your physical body when you have com pleted your journey. Also, always end with a banishing ritual.

Method Two:

This is similar to method one. Either lie down or sit in a chair. Begin by visualizing a cloud in front of you (or over you if you are lying down). If you wish, you may form it into a double of yourself.

Now, firmly desire to transfer your consciousness to the double. If you feel a sudden change in your body, described by some as a lightening or vibrating feeling, will yourself to open your eyes. Do not try to physically open your eyes by using your muscles. Just will yourself to see. Do not be surprised when you see your physical body in front of you.

Spend no more than three minutes concentrating on trying to cause your consciousness to leave your body and join your Astral self. If it works, fine. If it doesn't work in about three minutes, that is fine too. Relax, take some deep breaths, and try again tomorrow.

The key to succeeding with this system (and with all of the methods, really) is the *urgent desire to leave* your physical body. When you succeed, be sure to re-absorb the double into your physical body at the end of the projection. Of course, do banishings before and after.

Method Three:

Lie naked on a bed. Have a friend or relative put a folded heavy bedspread on your feet. Now, have your aide slowly drag the folded spread up your body until it reaches the top of your head. Then the person helping you should quickly lift the spread up and away from you and quietly leave the room.

Now duplicate the process in your mind's eye. Only instead of a bedspread, feel your Astral body rising up. First your feet rise, then your ankles, calves, knees and so forth to the top of your head. At the point where the bedspread was lifted from your physical body, imagine your consciousness going with the Astral body. When finished, re-absorb the double into your body.

Method Four:

Hear the musical note D natural above middle C in your mind. A little practice with a piano, pitch pipe, or a friend with a musical instru-

ment will make this pitch familiar to you. Now, double the frequency of the pitch in your mind so that you hear a pitch an octave higher than the first note. If you are not a musician, a friend with musical knowledge can help you with this.

Again hear the tone, only an additional octave higher, then hear it an octave above that. Continue this process until you are far above a piano's range.

You will notice that you are feeling lighter as the note goes up in pitch. You may sense a vibration in your head. Let the sound rise higher and higher as you feel *the sound* rise toward the ceiling of your room. When you sense that the sound is as high as it can go, both as a pitch and within the confines of the room, will your eyes to open. Again, don't be surprised if you see your physical body below. When finished, allow the double to be re-absorbed into the physical body. This method is particularly good for musicians. It was the method I used when I first had a willed out-of-body experience.

The methods of Astral Projection and Astral Travel presented here are enough for anyone to learn from. If you desire more information, look at some of the books in this lesson's bibliography. But be aware that each of the books are limited by preconceived notions of the authors. Set yourself no limits and you will have none. And besides, it is far better to learn by *doing* than by reading.

Some students have expressed concerns about "being lost in the Astral" and not being able to come back to their physical bodies. If you follow the instructions given in this lesson it simply cannot happen. You have a direct link to your body via the cord mentioned earlier. This is true even if you, like some people, are not aware of the existence of the cord. The only time "getting lost" can occur is if you stray too far from your physical body. The relative expression "too far" is not a question of yards or miles. For lack of a better comparison, I like to say that it refers to hundreds of light years. Simply stay near your body while you are learning and you will have no such problem whatsoever.

In fact, the biggest problem for most people is not getting back, but getting out in the first place and then staying out. You must truly desire to leave your body and approach the entire idea of the Astral by knowing that it is beautiful, stimulating, safe, exciting and fun!

There is one problem, rarely mentioned due to its lack of seriousness. It can occur to beginners and long-time veterans of Astral Projection and Travel. It is what is known as "Astral Whiplash." Sometimes,

when you are out-of-body, something can jar your physical body enough to suddenly draw your Astral body back into your physical self. This can be from a knock on the door, a phone ringing, a car backfiring or a friend nudging you and asking you, "Hey, are you asleep?"

The result of this whiplash back into your physical body is that you may feel groggy, sore all over, tired, and you may get a headache. When you project, astral "substance" (it has gone under many names) comes out of your physical body and unites with your Astral Body by way of the aforementioned cord. Coming back too quickly can result in your leaving some of this "substance" still out on the Astral Plane. It is this loss which causes the minor physical problems mentioned above. This is one reason why you should always allow the double to be absorbed by the physical body after you finish your projection.

I experienced Astral Whiplash on my first successful attempt at Astral Projection. When I willed my eyes to open, I suddenly realized that I was floating at the top of the room and could see my body below me. The excitement and exhilaration was too much, and *Wham!* I was back in my body. Luckily, I had not gone too far and I only ended up a little groggy. Some deep breathing and a drink of cool, fresh water fixed that.

If you ever have a problem with Astral Whiplash, and you were not really close to your body when the whiplash occurred, there is a simple remedy for any of the symptoms associated with it. Re-project yourself to the same place to which you went when you were interrupted. Then return to your physical body in your normal fashion. You will automatically collect whatever substance was lost. If you do not have a chance to re-project, the feelings resulting from Astral Whiplash will fade in a few hours or after you have a good sleep.

Perhaps the best solution to Astral Whiplash caused by an interruption from an outsider would be prevention. Before attempting any projection, take the phone off the hook and tell anybody else in your home that you are not to be disturbed for the next hour.

At this time there is no need for you to travel far once you have the knack of projection. However, it is important to include in your Tarot Contemplation Ritual the aspect of imagining yourself in the chosen card and looking beyond the edge of the card if you are not doing so already. This and Astral Projection come together in the next part of this lesson. You may wish to practice both the advanced Tarot Contemplation Ritual and Astral Projection for a few days or weeks until you have a minimal efficiency before moving to the next part of this lesson.

PART THREE

So far I have explained techniques for Mental and Astral Projection plus the very beginning techniques of working magickally while in the Astral Plane, what is commonly known as Astral Traveling.

I have also advised you to spend some time, days or even weeks, before going on to this section. I remember how excited I got when I first projected and how I quickly wanted to move on with my practices. So if you are quickly going ahead there is no need to apologize.

You are not expected to have achieved immediate success with the techniques. Very few people I have talked with do, and I know that it took me quite some time to get any real control. They may take you weeks or even months of daily work to perfect. It is better to practice for fifteen mintues, or even only five minutes, every day, than it is to practice for one hour once a week. *Persevere and you will succeed.*

But, so what? Once you able to freely project your consciousness into your Astral Body and travel around in that state, what good will it do you? Why even learn how to Astral Project in the first place? Sure, it is fun and exhilarating, but going to a movie can be fun and going dancing can be exhilarating. And movie-going and dancing take a great deal less preparation.

There are many books which discuss how wonderful it is to be out-of-body. But once you achieve the ability of Projection, few of the books discuss what to do with it. Some say you can contact friends or visit the Moon or any other of a variety of more or less mundane things.

Why bother? I can call my friends on the phone or drive over and visit them. And although visiting the Moon might be interesting, it is not at the top of my "things to do" list. And why, if the goal of Astral Projection is so relatively mundane, have occult schools and fraternities from the earliest dates of recorded history stressed the import of learning how to project?

As I have made clear, the purpose of this course is to introduce you to various magickal topics so that you can direct yourself in your life-long study of the occult. This lesson is specifically focused toward being a guide for your future study of metaphysics. In this lesson you are learning techniques which can give you *every magickal secret known and unknown to humanity!*

With these techniques you can achieve whatever you want in life, both spiritually and materially. Few people know about it because real magicians have tried to keep it a secret from mere dabblers in the occult sciences.

It has been necessary to withold this ultimate secret of magick from you until now for two reasons:

1. You had to prove your readiness to receive the information by sticking through this course. Right now, if you study not one more word of this course, nor read any other book, you probably know more about the theory and practice of traditional Western magick than most of those who claim to be ceremonial magicians. You have earned the right to have this information by your diligence. This is especially true if you have been practicing the exercises and rituals.

2. According to Eliphas Levi, telling the truth to someone who cannot accept it is the same as telling that person a lie. I could have given you information in the first lesson of this course, but you would not have been able to use it. Thus, it would have been meaningless or a lie to you. In order to make use of this knowledge, you need to develop all of the techniques and talents given so far in this course. This course is cumulative.

The technique I will be sharing involves the use of the Tarot, Kabalistic Correspondences, understanding how to do Ritual Magick, how to raise, control and direct the magickal energy, plus the ability to project to the Astral Plane. In fact, this technique *is* the reason for learning Astral Projection. It has long been kept a secret. It is called *Pathworking.*

Right now I am typing at my desk surrounded by glass-fronted cases which are filled with occult books and manuscripts. For those of you who are heavily involved in buying (and, I hope, reading) occult books, you may have noticed that in the past few years several books have been published dealing with Pathworking. All of them include examples of working the Paths. They seem to make Pathworking into a mythologized journey through archetypal images in the imagination. While this may certainly be a type of Pathworking, one of which I was unaware until these books began to be published, it is not the type of Pathworking I am familiar with, nor is it the Pathworking system which I will be sharing here. To my knowledge, this is the first time this system of Pathworking has been published.

Before discussing how to do Pathworking, there is some pre-

liminary information which you must have. One of the best writers on magick and the Kabalah claims that the Tree of Life is just a convenient tool for memorization and categorization. While to an extent this is true, it does not go far enough, for *the Tree of Life is also a map of the psychic planes!* Magicians can use this map to chart their ways to meeting with higher spiritual entities, non-physical consciousnesses capable of giving any information needed. This is why the study of the Tree of Life is so vitally important to all Western Ritual or Ceremonial Magicians.

Pathworking, quite simply, is the process of using this map to go to the location of some Higher Spiritual Entity. On the Astral road you may encounter any or all of the appropriate Kabalistic correspondences for a particular path or Sephira. You may also encounter any of the lower non-physical beings described earlier in this lesson. Each journey up and down the Tree of Life will be unique, although it may have similarities with other such journeys. Therefore, you cannot depend upon what others have written. *"There is no room for authority in occultism"* (Dion Fortune). What you can depend upon is your own Kabalistic knowledge and magickal ability. Now, perhaps, you can see more clearly one of the reasons I have had to wait until this lesson to describe this technique.

I think that the best way to show you what Pathworking is like is to give you an example of a Pathworking experience. Please remember that merely because someone else has done this does not mean that it will be correct for you. Pathworking, like our physical world, is real, and like the physical world, it is interpreted through our senses and our minds. Therefore, it becomes highly subjective. True, for the person experiencing it, the Pathworking is real. Merely because something is real does not mean that it is actual. It only means that it is our present interpretation of what is actual.

Because Pathworking is so intensely personal and important, none of my students have ever told me that they were willing to have their Magickal Record of a Pathworking published. I feel the same way about my own Pathworking experiences. Therefore, as an example of a Pathworking, I am going to present to you a version adapted from a rare book called *The New Dimensions Red Book.* Although this was a group working, it has some valid points which make it very similar to the Pathworking I will be describing. I have altered it greatly to make it more similar to a Pathworking you may have.

An Example of Pathworking

It is a bright night. The Moon is full and the air is clear and cold. The date is _____. I have relaxed and performed the LBRP, the BRH and the Ritual of the Rose Cross.

My temple is lit with nine purple candles and I am using the general purpose incense of combined myrrh and frankincense. My four consecrated tools, the wand, chalice, knife and pentacle are on my altar which is in the center of my temple. I am sitting in a chair behind the altar, facing East. I have already drunk some comfrey tea and I hold a piece of quartz crystal in my hand. I am excited, but feel prepared.

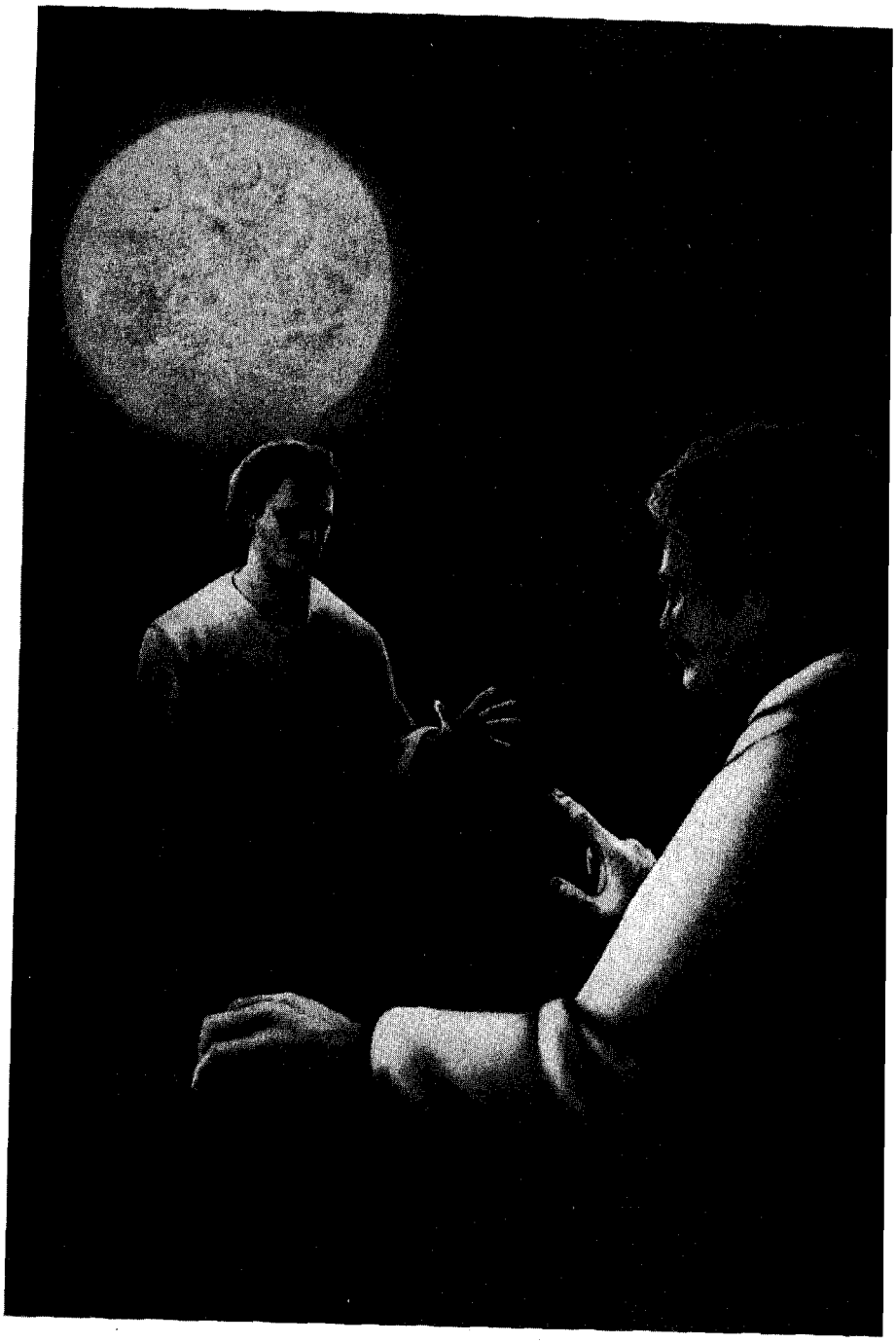
I form a body which is a duplicate of myself standing in front of me. I project my consciousness into my Astral Double and will my eyes to open.

I realize that I am now looking around at my Astral Temple duplicate of my physical temple. Everything is here, but it seems more intense, more glowing, and also more ethereal. The walls of the room, however, are nowhere to be seen as they seem to be shrouded in mists. This room may be the same size as my physical room, or it may be infinitely large. I have no way of knowing. Frankly, this scares me a bit and to calm myself I perform the LBRP. I see new and very bright blue stars and luminescent white lines going over those which I had already created. Then I perform the Rose Cross Ritual. It gives me a feeling of quiet calmness.

To the east, from out of the mists, I see three doors appear. The door to my left is a huge card of the Tarot, card 20, Judgement. To the right the door is card 19, the Moon. Due east, between the other card-doors, is a door upon which is card 21, The Universe. Ahead also is an enormous figure. It is my personal temple's guardian, whose name is _____. I know that I can leave both my temple and my physical body safely entrusted to my guardian's care.

This night I have chosen to work up the path of The Universe. It will take me from Mahlkoot, our Earth and my temple, to Yesode, the Sphere of the Moon. I step toward the middle door. The door seems to grow until it is all that I can see. Instead of opening it, I will myself to become the figure in the card. Instantly, we are one.

I am floating in a cloud-filled void, but I feel no fear, only joy. I am surrounded by a huge green wreath, and the only other entities I can see are the Kerubic creatures of Ezekial's Revelation: a Bull, an Eagle, a



Pathworking

Lion and a Man. I look around and eventually a path becomes clear. I walk away from the wreath and the four creatures, and I move down the path.

The path is straight, but to either side it is very dark. Every so often I see an image, a tableau of great interest, on either side of the path. But rather than tarry, I continue along the straight and narrow.

After a long walk, I come to a sort of ocean or lake. There is something shimmering in the distance, but I cannot make out what is there. In front of me is large, flat-bottomed boat. Its oarsman is the strongest looking person I have ever seen. He would make almost every body builder hide in shame. He beckons me onto the boat, so I enter and carefully sit down. He rows swiftly toward the glittering in the distance.

When we arrive, I see that it is a brilliant, white island. I tell the oarsman to approach, but instead he stares at me as if expecting more from me. I do not know what he wants. Rather than approaching the island he rows around it. Quickly coming into my vision is the most beautiful young woman I have ever seen. She looks like she is perhaps twenty years old. Her body has not yet fully matured but is still excellent to behold. About the only thing whiter and more pure than her skin is her unusual white hair. Her blue eyes look questioningly beyond me, as if trying to learn the mysteries of the universe. She is both virginal and sexy at the same time. I am virtually breathtaken at her youthful beauty.

As we move further around the island, another woman comes into view. I can't guess her age, for she could pass as any age between her late twenties and late fifties. She is magnificently beautiful, too, but her beauty is not that of a young girl. Everything about her says "woman."

Her body is full with large but firm breasts and hips jutting out from a slender waist. Her skin is incredibly pure, and her white hair is puffed out to form a huge halo about her face. Her eyes are of the deepest azure. Almond shaped, they turn down slightly at the outside giving an impression both of knowledge, wisdom and insight; and also sheer eroticism. This lady is by no means a virgin, but few have dared to love her except from afar. Even her posture breathes sensuality and eroticism, unlike the mere sexiness of her younger neighbor. She is surrounded by many animals and she stands on a highly fertile plane filled with grains and ripe fruits and vegetables. As the oarsman rows on I begin to weep, as I do not wish to ever leave this Lady of Light. I start to sing a song to her. . .

"Lady of Magick,
Lady of Light,
Breaker of gloom
In the midst of the night. . .
In your heart, in your soul
A part of me lives.
A part without which I'm alive—but don't *live.*
Alive—but don't live. . . "

Soon, I can see her no more.

As we move further, another woman comes into view. She is much older, and at first glance her appearance is hag-like. But as I look at her I see a hidden sense of vitality which shines from within her eyes. I see that she has lived a full and meaningful life. Even though her time grows short, she regrets not one day of her existence. In my mind I can almost see her beauty when she was young, and the exuberance which accompanied that youth. As I look at her, I see what I at first considered to be a hag-like appearance now has a beauty of its own. A beauty of time and experience. A beauty of age. She also has a sort of majesty about her which gives her a beauty beyond her appearance.

We continue around the island, and I realize that what I have seen are the faces of the three-fold lunar Goddess of Paganism. This is natural, since before I started to study the Kabalah I had only studied Wicca or Witchcraft. We finally return to the first spot where we came upon the island. I bid the oarsman to cease his labors and wait here for a few moments.

In my heart I say, "Oh Diana, Goddess of the Moon and beyond, I beg that if you have a message for me that I might now receive it." A beautiful figure approaches from somewhere on the island. She stands with one foot in the water and speaks to me. Although we are separated by about one hundred feet of water and she speaks quietly, I am able to hear her perfectly. She says _____.

Now the oarsman takes us back the way we came. I notice things which, in my excitement, I had not noticed on the trip out. I see at the dock where I met the boatman a huge structure of rock which formed the last Hebrew letter, Tav. I see distantly in the sky the planet Saturn, clearly discernible by its spectacular rings. As I walk back down the path by which I had come, I see trees of Ash and Yew, along with Cypresses. Leaning against a yew I see a large sickle, and I get a small whiff of what smells like rotten eggs. Thankfully, the scent quickly is

gone. I walk back down the path until ahead I finally see the wreath and the four mystical creatures. I enter the wreath and immediately see my temple and its guardian. I walk into the temple and sit in the lap of my physical body. I open my eyes and say a silent prayer, thanking both Diana and my temple's guardian. I once again perform the banishing rituals. When I look at a clock I am surprised to see that only 37 minutes have passed. It has seemed like many hours.

The important thing to notice in the above story is that the Astral Traveler could not enter the island. The island, of course, was Yesode. You will be given the secret of how to enter the higher Sephiroht in the next part of the lesson. However, once again I urge you to wait for a few days or even a week and experiment with the simple methods of Astral Projection as presented so far. If you wish, you may even work with going into the last three cards of the major Arcana and see what is on those paths, the three lower paths on the Tree of Life. However,

1. Do not attempt to enter a higher Sephira at this time.
2. Do not stray from the paths.
3. Return to your temple the same way you came, following the same path.
4. Will the Astral (or Mental) double to be absorbed by the physical body when you are through.

Be sure to *always* absorb the doppelganger. This is usually done by having the double sit in your lap, or, if you are lying down, by having it lay on top of you and sink into you. Also, notice the symbols mentioned at the end: Saturn, certain types of trees, a scythe and the Hebrew letter Tav. These are all associated with the 32nd path, the path of the Tarot card "The Universe." It is impossible for me to list all of the appropriate correspondences here. Besides, they have already been listed in the book 777 by Aleister Crowley. This dictionary of occultism, 777, is a vital book for all practicing magicians, and if you wish to improve your magickal knowledge, I suggest you obtain a copy.

The way the Tarot fits onto the Tree of Life is, as you can see, very important. It is the key for moving from one Sephira to another. You should become familiar with the pattern as given out in Lesson Three, if you have not already done so.

If you experiment with Pathworking as in the example above, you may use either Mental or Astral Projection. Again, your experience

in Pathworking may be quite different from the example above. It was only meant to be an example of the types of things which may occur. Follow the four rules above and you will experience no problems.

PART FOUR

The purpose of Pathworking is for information gathering. By questioning Higher Spiritual Entities it is possible to learn new rituals, new magickal techniques and new mystical information. It is important to remind you that this information is *for you and you alone.* Although it may require others to help you in performing a ceremony, it might not be appropriate for anyone else in the universe to perform for him or herself.

This presents an opportunity to repeat Dion Fortune's important point, "There is no room for authority in occultism." Merely because someone reports that he or she had success with an originally devised ritual does not mean anyone else will have success with it. Similarly, a great many books on supposedly occult topics are nothing more than the fantasies of the authors. I know of one book which has been through a great many printings and claims that the reason you can hear other people's thoughts (clairaudience) is because people actually "speak" through their ears when they think of something. The idea makes perfect sense to the author, but it seems ridiculous to me. I know of another well-respected author who wrote a book concerning a lost civilization. The author made up the book and used his real name for the main character. He also used his wife's magickal name in the text. For the pseudonym listed as the author of the book, he switched around the words "not really" to make up a name! And this book, I understand, has been very successful.

But what I have talked about in the previous paragraph refers particularly to what you or anyone else might learn from Higher Spiritual Entities as you Pathwork your way around the Tree of Life. What I want to share with you now is how you get to a location where you can meet those entities.

This technique uses virtually all of what you have learned so far in this course.

THE RITUAL OF THE PATHS

This ritual is composed of eight basic steps:

1. Purifications.
2. Banishings.
3. Projection and Pathworking.
4. Verifications:
   a. of your location(s).
   b. of the identity of entities.
5. Request for magickal aid from the Higher Spiritual Entities.
6. Payment.
7. Return.
8. Banishings.

The only other thing which you will need to know is the key to gaining entrance into the higher Sephiroht; the password. Since each Sephira is overseen by an Archangel, you need to know that Archangel's name in order to enter. This is similar to the idea of having to give the name of a friend in order to get into a private club. In other words, the name of the Archangel of a particular Sephira is the password for gaining admittance into that Sephira. Knowing these passwords will allow you to enter any Sephira.

Preliminaries:

First, with the help of the Talismanic Magick chart, decide what the purpose of the Pathworking is to be and which Sephira you are going to visit. As an example, let us say that we feel low on vitality and wish to increase our energy. The Sephira involved is Giburah, and it is to Giburah we must go. Next, as before any act of Grey Magick, *do a divination* to see what the probable outcome of the ritual will be. Let us assume that the divination indicates that the outcome would be very positive. The next step is to decide the proper time to do the ritual. Let's choose the fourth magickal hour after sunset on a Thursday during the waxing of the Moon. This was determined from the table of Magickal Hours.

It may be that your purpose would be only to communicate with a Higher Spiritual Entity and become "friendly" with that Entity. In this case it is not really Grey Magick and needs no divination. However, doing a divination first will indicate the probability of success and could save you a great deal of wasted time.

The next step is to prepare the area. It is a good idea to give the temple area a good cleansing. Dust, wash, vacuum, whatever is appropriate. Then, you must also have an altar and the magickal tools or weapons. These include the four elemental tools and the Rainbow Wand. You will also need a piece of black material, suitable for covering the pentacle. The material should preferably be made of silk, but natural fibers such as cotton or wool will suffice. Stay away from nylons and polyesters. Also needed is a "road map."

A road map simply lists everything which you will need to know for the ritual. For this ritual we will need to know the correspondences for Yesode, Tiferet and Giburah. We will also need to know the correspondences for the paths on the Tree of Life which unite these Sephiroht. This includes knowing the Tarot cards which are associated with the paths we are going to traverse. For this example the cards are The Universe, Temperance and Justice.

Note that the path we are taking is from Mahlkoot (Sephira number 10) to Yesode (9), to Tiferet (6), to Giburah (5). We could have gone from Mahlkoot to Yesode to Hode (8) to Giburah, which would go up the left Pillar. Or we could have chosen to go from Mahlkoot to Yesode to Netzah (7) to Tiferet to Giburah. This would be a longer way, but one which would still get us to the goal. In any event, for Grey Magick always begin by going first to Yesode from Mahlkoot. This is because Yesode is associated with magick. Since our example is Grey Magick, we first proceed to Yesode. Had our goal of the ritual simply been to gain knowledge and not ask for either a change in the physical world, or information which would allow us to create that change, we could have followed a path directly up the Left Pillar without first stopping at Yesode.

STEP ONE. Purifications.

Begin with cleaning your area if you have not done so. Take a ritual bath or shower as has already been described. Robe yourself.

Next, purify your tools. True, their use in ritual work along with their dedication to the magickal arts has purified them, but a little extra never hurts.

Facing east, take the *Rainbow Wand* and hold it by the white band with the black end facing down. Visualize pure, white, light-filled energy coming from above your head, down through the Rainbow Wand, and out through the black end and into the ground. Say meaningfully,

By the power of Ah-Doh-Nye, be pure! be pure!
I exorcize thee, Creature of Will!

Place the Rainbow Wand back on the altar.

Now take the *Air Dagger* and hold it in your hands. Generate energy as you would in the Middle Pillar Ritual, but feel the energy run down your arms into your hands and into the Dagger. As you visualize all the impurities leaving the Dagger, say meaningfully,

I exorcize thee, Creature of Air!

Replace the Air Dagger on the altar.

Take the *Fire Wand* in your hands and face south. Generate energy as for the Dagger, and as you visualize all impurities leaving the Fire Wand say meaningfully,

I exorcize thee, Creature of Fire!

Replace the Fire Wand on the altar.

Take the *Chalice* (cup), which should be filled with wine or water, in your hands and face west. Again generate energy, visualize all impurities leaving the chalice, and say meaningfully,

I exorcize thee, Creature of Water!

Take a sip from the chalice and replace it upon the altar.

In a similar manner, treat the *Pentacle.* However, you should be facing north when you say meaningfully,

I exorcize thee, Creature of Earth!

Wrap the pentacle in the black cloth which you have for the purpose and replace it on the altar.

If you have not done so already, at this time light the appropriate number and color of candles. In this example ritual you should use five red candles, five being the number and red being the color of the Sephira to which we wish to travel. Incense should also be lit. Tobacco is commonly used for this Sephira. Other sharp, acrid scents will do, and of course you can always use frankincense and myrrh.

STEP TWO. Banishings.

Perform the Opening by Watchtower.

STEP THREE: Projection and Pathworking.

Using the system described in earlier parts of this lesson, either mentally or astrally project out-of-body. Look around your temple

until you find the Universe door. Enter the card as described and look for a path ahead of you. Will yourself to move along this path which will move you up the Tree toward Yesode. Because your intention is different, your trip may be different from the one described.

Eventually you will come to a blocked door or pathway. There will be a guardian or several of them at this point. They are the Order of Angels associated with this Sephira. In the case of Yesode, they are the Kerubeem. To pass them and enter Yesode, use the password "Gabriel" (pronounced Gahb-ree-ehl), the Archangel of Yesode.

Once you are allowed to pass into this Sephira, look around and make sure that you are in Yesode (part of Step Four) by comparing correspondences. As an example, if you see elephants, you are in Yesode. However, if you see an Hermaphrodite you have somehow gotten into Hode. *If you run into any problems or uncertainties, simply go back the way you came.*

Eventually you will come to a door (or perhaps a curtain or painting) which appears to be a huge version of the card Temperance. Project into this card and look for its largest and most apparent path. When you eventually see this path, begin to travel along it. Soon you will find a blocked door or gate or path or entry of some kind. It will be blocked by the Malacheem, the angels of the Sephira Tiferet. To pass, use the password "Raphael" (pronounced Rah-fah-ehl).

In a similar way to Yesode, now get used to Tiferet. Make sure you are here by the use of correspondences. Next, look for the Tarot card Justice. Project into this card, look for the path, and move until your way is blocked. Here the guardians are the Serapheem and the password is "Khamael" (pronounced Kah-mah-el). Again, make sure you are in Giburah by correspondences and by Gematria.

STEP FOUR: Verifications.

To verify that you are in the appropriate Sephira, you can use the correspondences as already described. However, an even better way to do the verifications is via Gematria. This can only be done if you come into contact with entities capable of communication. Ask who they are. Since you are above the lowest Astral levels, you do not have to worry about the creatures here having egos and thus being liars. Spiritual creatures have no true will of their own and cannot lie, but they do not have to spell out their answers in plain language. They may test you.

According to the Kabalah, Hebrew is the true language of the angels, and they may reply in Hebrew. On the next page you will see a chart with the Hebrew letters. You will also see that each Hebrew let-

Hebrew Letter	English Equivalent	Numeration		Name of Letter
א	A	1		Aleph
ב	B, V	2		Bet
ג	G	3		Gimel
ד	D	4		Dalet
ה	H	5		He
ו	O, U, V	6		Vav
ז	Z	7		Zayin
ח	Ch	8		Chet
ט	T	9		Tet
י	I, Y	10		Yod
כ	K	20, 500	ך	Kaph
ל	L	30		Lamed
מ	M	40, 600	ם	Mem
נ	N	50, 700	ן	Nun
ס	S	60		Samekh
ע	A	70		Ayin
פ	P, Ph	80, 800	ף	Pe
צ	Tz	90, 900	ץ	Tzaddi
ק	K	100		Koph
ר	R	200		Resh
ש	S, Sh	300		Shin
ת	T, Th	400		Tav

Hebrew for Gematria

ter is associated with a number. Therefore, each Hebrew word has a numerical value. Since 5=5, according to the Kabalah and Gematria, any Hebrew word whose letters equal a certain value is related to any other Hebrew word whose letters have that same total.

As an example, perhaps when you think you are in Tiferet you come upon an entity and you ask who that entity is. The entity says, "Shavat." This means "rod" in Hebrew, and the letters come to a total of 311. The number of Raphael is also 311. Therefore, you are in Tiferet and are before the Archangel Raphael. You have been tested by Gematria and know how to pass some of the test. *If you are unsure at any time, simply return the way you came.*

Notes to the previous page:

The first column shows the way the Hebrew letters appear when printed.

The second column gives the sounds associated with each of the letters. Notice that some English sounds and letters are not included. There is no "E." Nor is there an "F," although the Pe does have a "Ph" sound which for all practical purposes equates with the "F." Although the letter "A" is traditionally given as the sound for Aleph, the Aleph really has no sound. It is merely a placeholder for vowels which in ancient days were understood and in modern Hebrew are indicated by points and lines written around each letter. The Koph is sometimes spelled "Qoph" and is said to be represented in English by the letter "Q." However it is always pronounced like a "K." The "Ch" of the Chet is pronounced like the "ch" of the Scottish word "loch."

The third column contains the number value of each letter. Note that after ten it goes to twenty, thirty, etc. Likewise, after ninety it goes to 100, 200, etc. Eleven is made by the combination Yud-Aleph or Aleph-Yud. Twenty-two is made by the combination Kaph-Bet or Bet-Kaph. Three hundred forty-seven is made by any combination of the letters Shin, Mem and Zayin.

Columns four and five show the special enumeration and appearance of five letters known as "finals." The letters in column five show how these letters look when they appear at the end of a word. Their values at the end of a word are given in column four, and appear after the commas of column three.

Column six gives the name of each letter in transliteration.

The best book on the subject of Gematria is *Godwin's Cabalistic Encyclopedia* (now out of print), by David Godwin, published by

Llewellyn. Also good is Crowley's *Sepher Sephiroht* found in some versions of *777*. Both books are really vital to a practicing magician.

STEP FIVE: Request for Magickal Aid.

Once you are positive you are in the correct Sephira, request (by willing) the presence of the Archangel of the Sephira. In the case of this example, it is Khamael. When an entity appears, make sure that it is Khamael via Gematria. If, for example, the entity identifies itself by the "name" 91, you will know that you are communicating with the correct entity because by Gematria Khamael equals 91.

Next, request what it is that you desire. Keep it simple. In the case of this example, you can use the words, "energy and vitality."

STEP SIX: Payment.

Nothing can be obtained without some sort of payment in return. Here, the payment is energy. There are several ways to give this spiritual energy:

a. Raise energy via the technique of the Middle Pillar Ritual and send the energy out your arms toward the Archangelic figure.

b. Repeat a word or phrase over and over. In this example the word "energy" would be good. Or perhaps you could use the Archangel's name. Let it speed up as you repeat it. You should feel energy increase within you and around you as you repeat the word or phrase. When it reaches a peak, say it one more time, but do it slowly and "loudly" toward the figure. Feel all of the energy raised leave with your "breath" and go into the entity. This is a system similar to what is called Mantra yoga in Eastern systems of magick.

Of course, your Astral or Mental body does not really "breathe" nor speak "loudly." However, the sensation is the same as if you did these activities physically.

c. If you are familiar with martial arts, any method of raising and sending ch'i or ki will work.

d. If you are using mental projection you can use Inner Alchemy sex magick, and when you have the MahaTantra experience, let the energy go to the Archangel. Do not worry about having a physical orgasm.

e. If you are mentally projecting you can run or dance in a circle and feel the energy build as a result of the physical exertion. When it reaches a peak, release it in the direction of the Archangel. This, of course, needs the close cooperation of the physical and mental bodies as it is the mental body which directs the energy taken from the physical body. If you choose to use this system, be sure to stay within your

protective magickal circle while you run and/or dance.

The energy given, while called a "payment," must really be given freely. The Archangel may or may not choose to accept the energy, and whether or not the energy is accepted has no bearing on whether or not the Archangel will aid you in your magick. However, nothing can be had for free, and even if the payment is not used, it is still a payment.

It may also seem odd that in this case energy is *given* in order to receive more energy. This is a secret of the alchemists who said that you must have gold in order to make gold. In the same way, any energy given here can be returned a millionfold if need be.

STEP SEVEN: The Return.

Using your own words, thank the Archangel kindly for any help which it may choose to give. Then start back down the Tree. If you go back the way you came you will not find any guardians blocking your way. Why should they stop you from entering a place to which you have so recently proved that you are entitled to be admitted? Besides, their purpose is to block unentitled people from going up the Tree of Life toward Divinity, not from leaving the Tree.

It is possible to go down the Tree in a direction other than that by which you arrived. If you do so you will run into new guardians who may want to hear a password for a Sephira which you have not entered on this Pathworking. As you can see, it is easiest just to descend the way you came. Unless you have a deep, memorized knowledge of the Correspondences on the Tree of Life, I suggest you leave searching around for later Pathworking experiments.

When you make your way back into your temple, re-join your physical body.

STEP EIGHT: Banishings

Give the "License to Depart" by saying the following, or something which contains all of its ideas:

> **Because you have been obedient and obeyed the commandments of the Creator, feel and inhale this grateful odor, and afterwards depart ye unto your abodes and retreats. Be there peace between thee and me. Be ye ever ready to come when ye shall be cited and called. And may the blessings of God be upon ye. And now, let any and all spirits called by this rite return to their abodes and habitations, and harm none on thy way. Be ye all obedient and prompt**

to come unto me without undue difficulty on my part when thou art called upon according to the traditions given by the Divine to us. Amen.

Of course, the "grateful odor" is the incense which you have been burning. Thus, if you are alone, you would add some more incense to the burner at this time. As you probably realize, non-physical entities do not have noses and cannot "smell" incense. But by tradition Spiritual Entities do seem to enjoy the Astral Double of the incense.

Clap your hands together loudly three times. This helps bring you "down to Earth" quite literally. Finish by doing the Closing by Watchtower.

The rite is finished.

If at any time you feel uncomfortable or "watched" or anything else which gives you an unpleasant feeling while performing this ritual, work your way down the Tree immediately and re-join your physical body. Then, take the cover off the pentacle and, starting in the East, show it all around the circle while you move in a clockwise direction. Follow this by doing the usual closing. Then open all of the windows and air out the room. This will protect you from any unknown problems which might arise during this ritual. If you follow the instructions given, you have all of the help you need right at your fingertips.

This ritual also points the directions which you must study for the future. To successfully perform this ritual do you need to work on Gematria? On Correspondences? On familiarity with the Tree of Life? On the Tarot? On Astral Projection? There are virtually months or even years worth of study and development ahead. By coming back to this lesson you will always know exactly what you need to study. You will always have a focus for future development.

Remember, the beginning of wisdom is the knowing of what you are ignorant. With this ritual as a guide you will always know exactly what you need to study, exactly what you need to learn. And that will continue until you reach your ultimate goal, until you are no longer just a student of the magickal arts, but are indeed a true, successful and accomplished magician.

PART FIVE

There are two more considerations which need to be met concerning the previous ritual. One of these is how to perform the ritual as a ceremony; a group working. The other is how to find your personal temple's guardian.

If you have reached a state where Astral Projection is either possible or even easy, you already have a guardian. Before I explain this I have to give a bit of background information.

You may have read of organizations which claim to speed your psychic development or of exercises which can do this. No matter how many exercises you perform or organizations you join, you will not be able to project under the control of your Will until you are ready to do so. A necessity for this is becoming totally aware of the physical plane. That is a reason why early in these lessons you were given exercises to develop your control of the elements, for the magickal elements are the very basis of the physical plane. Once you are aware of the ins and outs of the physical plane, you become ready to explore other areas and projection become simple. Also, things start to "flow" more positively for you. This is in part due to your harmony and "friendship" with the archangel of the physical plane, Sandalphon.

As one function, Sandalphon oversees the "temples" of all Astral Travelers. Note that I put the word "temples" in quotation marks. This is because not everyone who projects has a clearly established temple. For most people who project, the temple is nothing more than the place from which they start. And most people have no map of the Astral Plane such as you have with the Tree of Life. Have you ever been lost in a big city with no map and no friends? It is no wonder that some of these people return from their Astral Wanderings with absurd tales of terror. What they see is nothing more than their own fears brought to Astral life.

For those people who are aware of the nature of the universe, such as I hope you are learning to be, Astral travel becomes a fun and liberating experience. Guarding your temple and your physical body so that neither will come to harm on the physical plane is Sandalphon. The Astral duplicate of your temple is protected by your banishing rituals.

Sandalphon is an Archangel, and frequently does not do things "in person." Rather, Sandalphon can send one or more members of the Order of Angels under "his" command (actually, angelic beings

are usually androgynous). Thus, rather than Sandalphon, your guardian may be one of the Asheem, the Angelic Order whose name means "Souls of Fire." The next question is, "How do you find out this angel's name?" The answer: just ask!

When you project, you will see your guardian angel. Ask this being by what name it wishes to be called. Ask for the best way by which it can be called. Ask for any special rituals which can help in this. Sometimes, call your guardian just to "say hello" and give gifts of energy (see previous ritual) or incense. Build a bond and your guardian angel will never let you down. Don't forget to thank Sandalphon for sending or assigning you this particular angel.

Changing the Ritual of the Paths to the Ceremony of the Paths is *quite easy, but there is an important warning. Once again, it does not* come from me, but from Dion Fortune: "There is no room for authority in occultism." Merely because someone said something doesn't make it so. The best way to learn Pathworking is by doing it. I know of at least two "teachers" who advise not to try Pathworking unless you are under their supervision, and then all they do is lead you through some guided imagery. Teachers such as myself and others can start you in this work, but you must do the work yourself. Nobody can do it for you.

So, is a group working possible? Yes, but it may not be the same as what you have read or heard. The beginning is done much the same as any other ceremony, with the parts divided as has been suggested in past lessons. When this is finished, all must sit in a circle holding hands. This holding of hands is very important as it links you together both physically and psychically. You must have decided beforehand to which Sephira you will *all* be going and by which paths. Everyone must go by the same directions.

If a member has trouble projecting, the physical and spiritual link within the circle will help that person. Also, if one person is slower than the others, he or she will automatically be pulled ahead to keep up with the group. If one or more persons would exceed the speed of the group on their way up the Tree, they will be slowed down by being part of that group. This happens automatically. The path for each person will seem shorter or longer depending upon their natural speed in the Astral Plane and the average speed of the group.

Once the journey is complete and everyone is back in their respective bodies within the physical temple, a leader should ask each

person what he or she experienced. This may be done orally or each person can write the experience down and the journals can be compared.

Listen and look for similarities. Differences should not be thought of in terms of being wrong. They are simply items which an observer experienced due to his or her personal psychological makeup. Information which is identical among several people should be considered important. Information which is similar between people should also be thought of as significant. The inconsistencies are simply personal variations on a basic reality.

If this is a first time for a group working together, it may be beneficial to have one or more persons as observers within the circle. He or she can watch out for any unknown problems, and, if need be, summon everyone back by calling in a loud voice:

I summon all back from the Tree to their home in this magickal temple. Come home now!

If you have a group leader, he or she should hold the Rainbow Wand if there is only one such Wand in the group. If everyone has such a Wand, each should be held between the clasped hands of the people in the circle. The fingers should primarily be on the band of color associated with the Sephira to which they are going.

If you have a member of the group who is functioning as an observer, he or she should keep the candles lit and the incense burning. When energy is to be sent to a Higher Spiritual Entity, it can be the duty of this person or persons to raise and direct the energy. Thus, they may dance or run to raise the energy and then direct it up through the top of the Rainbow Wand while holding the appropriately colored band of the Wand. If sex is to be used as a means of raising energy, the sex magick may be performed by one or more couples who are not going on the Pathworking rather than having to break the circle. Direction of the energy is again controlled by holding the Rainbow Wand as above.

Although I personally have not participated in such a ceremony, I have it from a reliable source that if you have a group of people, only one person may choose to do the Pathworking while the rest supply the raised and directed energy. This, it is claimed, can be very powerful magickally.

The point I am trying to make with this discussion of group workings is that within certain limitations (the schematic or order of

the ritual), nothing is necessarily dictated or set. Feel free to experiment and see what works the best for you and your group.

You may have noticed that as this course has progressed, instructions for rituals have become skimpier and more schematic in nature. I have tried to give you the forms and the background information so that you can fill in the details and make up your own rituals and ceremonies based on, and in harmony with, traditional Western Ceremonial Magick. At the same time, I have attempted to show you how to be original and thoughtful.

I have tried to give you the basics of Western Ceremonial Magick so that you can think, act and be a magician. If I have done this and move you along the path of the Great Work, then I have succeeded.

REVIEW

The following questions are designed to help you determine if you have mastered the information in Lesson Eleven. Please try to answer them without looking at the text. The answers are in Appendix Two.

1. Where can the highest magickal secrets be obtained?
2. To a real magician, what is the true difference between White, Black or Grey Magick?
3. What is a simple way to decide if a certain ritual, style of magick or magickal group is right for you?
4. What are Pseudo-Ghosts?
5. What is "Astral Whiplash?"
6. What common mystical symbol is also a map of the psychic planes?

The following questions only you can answer.

1. Now that you have completed this course, will you continue the practices and really be a magician?
2. What did you think of this course?
3. Will you do the study necessary to be a Pathworker?
4. Was anything in this course unclear to you?
5. Would you want to start a study group with friends using this book as the text?
6. Do you know someone who would make a good seer for evocations?

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A·p·p·e·n·d·i·x

1

The following is a ritual which you may wish to attempt. Its end result would be increasing your magickal abilities and talents many times over.

STEP ONE. Make a sigil representing Magickal Power.

STEP TWO. Perform the Opening by Watchtower.

STEP THREE. Sit down and work on visualizing a calendar in front of you. See the pages turn so that you go back in time, back into the past.

STEP FOUR. When you go back a minimum of ten years or half your age, see the pages stop turning. Now visualize *yourself,* as you looked at that date. Take time to make the visualization as complete as possible.

STEP FIVE. Now concentrate on the image of the sigil which you created. When it is as strong as it possibly can be, visualize it going onto the forehead of your imaged younger self. See it virtually "tattoed" on the younger you's forehead.

STEP SIX. Immediately cease this visualization and return to the calendar. Now see the pages moving the other way so that you move forward to the present day.

STEP SEVEN. End with the Closing by Watchtower.

This ritual will have the effect of causing a sudden and notable increase in your magickal abilities. By altering the design of the sigil

you may affect exactly how this ritual increases your magickal abilities. Although this ritual will not change your level of magickal knowledge, it will make you more receptive to magickal information. It will increase your ability to memorize and your understanding of that material.

A·p·p·e·n·d·i·x

2

Here are the answers to the self-tests at the end of each lesson. Please try to answer the questions *before* you look up the answers here.

Lesson One:

1. The four things that can occur when you dream are astral work, psychological messages, play, and a combination of the three.

2. Your personal, secret, magickal text is your ritual diary.

3. You should read other books on subjects such as the Kabalah or Magick in order to get different views of the material and in order to get a more in-depth study of a particular subject.

4. Arthur C. Clarke believes that any sufficiently advanced technology will appear to be magick to those with lesser technologies.

5. White Magick is the science and art of causing change to occur in conformity with will, using means not currently understood by traditional Western science, for the purpose of obtaining the Knowledge and Conversation of your Holy Guardian Angel. Black Magick is the science and art of causing change to occur in conformity with will, using means not currently understood by traditional Western science, for the purpose of causing either physical or non-physical harm to yourself or others, and is done either consciously or unconsciously.

Grey Magick is the science and art of causing change to occur in conformity with will, using means not currently understood by traditional Western science, for the purpose of causing either physical or non-physical good to yourself or others, and is done either consciously or unconsciously.

6. You can avoid accidentally doing Black Magick by doing a divination before doing any Grey Magick.

7. The first historical mention of the Tarot was in 1332.

8. Fortune-telling says that something *must* happen. Divination indicates what will probably happen if you continue on the path you are currently traversing.

9. Three reasons for doing the Lesser Banishing Ritual of the Pentagram are to know yourself, to expand your aura, and to remove from your immediate area any unwanted influences.

Lesson Two:

1. The four parts of the LBRP are The Kabalistic Cross, The Formulation of the Pentagrams, The Evocation of the Archangels, and the repetition of The Kabalistic Cross.

2. AGLA is an abbreviation for Ah-tah Gee-boor Lih-oh-lahm Ah-doh-nye which means Thou art great forever, my Lord.

3. The Archangel of the North is Ohr-ree-el.

4. The "Great Voice" means speaking silently.

5. The sign of water is made by forming a downward pointing triangle with the hands, which are held in front of the stomach.

6. The three "literatures" of the ancient Hebrews were the Torah, the Talmud and the Kabalah.

7. Eliezer ben Yehudah made Hebrew into a modern language.

8. Vahv was probably originally pronounced like the English "W."

9. The earliest form of Hebrew mysticism was known as Heh-cha-lot or Merkabah mysticism.

10. Eliphas Levi (born Alphonse Louis Constant) began the French Occult Revival. By the way, his full pen name was Eliphas Levi Zaed.

11. The four main branches of the Kabalah are the Dogmatic Kabalah, the Practical Kabalah, the Literal Kabalah and the Unwritten Kabalah.

12. "Ain Soph" is Hebrew for "without limit."

13. Little Nasties are entities from a higher plane which become

visible as your magickal work allows your astral vision to open. They cannot harm you, but they may surprise you.

Lesson Three:

1. The element Earth is dry and cool.
2. The Three Pillars are the Pillar of Severity, the Pillar of Mercy, and the Pillar of Mildness.
3. The three Triangles are the Celestial Triangle, the Moral Triangle, and the Mundane Triangle.
4. The Four Worlds are Ha-oh-lahm Atziloot, Ha-oh-lah B'ri-ya, Ha-oh-lahm Yetzirah, and Ha-oh-lahm Ahssiah. These are, respectively, the World of Emanations, Creation, Formation, and Action.
5. The goal of true meditation is to silence the inner voice and link with the Divine: White Magick.
6. The three steps of true meditation are relaxation, contemplation and negation.
7. You will never become a real magician if all you can do is blindly follow obsolete patterns. Tradition should only be your guide.
8. According to the Kabalah, the heavenly order is the unknowable divinity, the 10 aspects of divinity, the archangels, and lastly the Orders of angels.
9. It is *never* permissible to heal a person who has not given you permission to do so.
10. It is not necessary that you have any weird experiences or unusual sensations as a result of the practice of the rituals in this course. If the rituals are done properly, the desired results must inevitably occur.
11. A concave Pentacle will return all energy from any source back toward the direction from which it came.
12. Three benefits of joining a magickal group are camaraderie, the ability to specialize, and increased levels of magickal power.
13. I.O.B. means identify, objectify and banish. It is a powerful method of ridding yourself of unwanted habits or problems.

Lesson Four:

1. Elemental Air is warm and moist.
2. Probably the first Christian symbol was the fish drawn with one line:

3. A true, mystical swastika looks like a square with horizontal and vertical lines, and it appears to turn in a clockwise direction:

The Nazi swastika is on a point and appears to rotate in a counter-clockwise direction.

4. The Archangel of Air is Raphael.

5. It is difficult to remember past lives because the memory is mortal and lost at physical death.

6. The techniques necessary to do the LBRP effectively are the basis for all magickal techniques.

7. The BRH clears unwanted positive influences from your area.

8. The order for doing at-home rituals is: The Relaxation Ritual, LBRP, BRH, Middle Pillar, Circulation of the Body of Light, Tarot Contemplation Ritual (Advanced Version), and the completion of the Ritual Diary.

9. The three things you need to do to succeed at Ritual Magick are *practice, practice* and *practice.*

10. The Three Necessities of Grey Magick are Positive Attitude, Knowledge, and Knowing How to Generate and Control Magickal Energy.

Lesson Five:

1. The element of Water has the qualities of being cool and moist.

2. Five reasons to do the Rose Cross Ritual are: it is an excellent banishing ritual, it gives you a type of invisibility, it is a good preparation for meditation, you can use it to aid others who are hurting physically or spiritually, and it will help protect you from negative psychic "vibrations."

3. The Rose Cross Ritual should never be used to replace the LBRP.

4. Ruach El-oh-heem is represented by the Hebrew letter Shin (pronounced "sheen").

5. Past life experiences may be real past lives, fantasies to glamorize a currently bland lifetime, or messages from your subconscious to your conscious which your conscious does not want to hear. (Note:

some people think past lives may also be a tapping into a sort of universal or race memory, what the psychologist Jung called the Collective Unconscious. That is why many people may have "memories" of being the same historical character. This loosely fits in the last category, since it is the conscious tapping into a level of the subconscious.)

6. The Hebrew word for Karma is Tee-koon.

7. Sitting shivah is the Jewish practice of staying in the home for a week after the death of a member of the household. It is based on the Kabalistic idea that a soul will move from the grave to the home for a week before it realizes that it has died. This is especially the case in situations of sudden death.

8. Before anything exists on the physical plane it must first exist on the astral plane.

9. The eight traditional Chinese signs of health are vitality, appetite, deep and sound sleep, good memory, humor, infinite giving, clear thinking and precise action, and realization of Oneness. These names are a simplification and you are urged to study this section of the chapter to understand the eight signs in their fullness.

Lesson Six:

1. Fire has the qualities of being warm and dry.

2. The Archangel of Fire is Michael.

3. The 23rd path on the Tree of Life equates with the Hebrew letter Mehm, which has a numerical value of 40. On this path is the Tarot card The Hanged Man, which is the 12th card. Therefore, 23=40=12. Note that if you do not include the 10 Sephiroht when counting the paths, you would get the number 13, making the equation 23=40=12=13.

4. A tripod was traditionally used to support an incense burner.

5. "The Secret Force" is the same as Kundalini, Ruach or Chi.

6. AOZPI is pronounced ah-oh-zohd-pee.

7. The Rainbow Wand has 14 colors, including the white and black.

8. The secret holy names of God borne upon the Banner of the South are OIP TEAA PEDOCE (pronounced Oh-ee-pay Tay-ah-ah Peh-do-kay).

Lesson Seven:

1. The subconscious is our direct link to the Astral Plane.
2. Not only does the Kabalistic System of Mental Magick include the best from Positive Affirmations and Creative Visualization, it also energizes the technique by using the emotions.
3. Witches do not worship Satan in any way. They do not even acknowledge that Satan exists.
4. The first edition of *The Discoverie of Witchcraft* was burned by the public hangman because it denied superstitious ideas concerning Witchcraft.
5. *The Witch Cult in Western Europe* sparked a revival of interest in the Craft of the Witches.
6. *Witchcraft Today* was the first book about Witchcraft by a self-avowed Witch.
7. A talisman is any object, sacred or profane, with or without appropriate symbols, which has been charged or consecrated by appropriate means, and made to serve a specific end.
8. Always do a divination before performing Grey Magick.
9. Sky-clad means wearing only the sky: nude. Many, but not all, Witches prefer to do rituals and magick sky-clad.
10. You can charge as many talismans with the same purpose at the same time as you desire. As a general rule, you should not charge talismans having different purposes at the same time. However, as you become a better and better magician, you may well be able to do this. I suggest that you wait until you have charged many talismans at separate rituals before trying to charge different talismans at the same ritual.
11. A house Guardian is a powerful protective amulet, usually in the form of a statue or *objet d'art.*
12. Theosophical Reduction is the process of adding the digits of a number together until you get a single digit. For example, 195 becomes 15 which becomes 6. This can be used as a technique for coming up with symbols.

Lesson Eight:

1. Jupiter is associated with Thursday.
2. The Planetary Hours are 60 minutes long on the Equinoxes.
3. Before it is activated by the forces of higher planes and guided by our Will, a talisman is nothing but a piece of inert, lifeless material.

4. The expression "baptize," when used concerning the Peas and Sieve incident involving Mathers, may have meant "initiate."

Lesson Nine:

1. According to Dion Fortune, entities are evoked to the astral only, and can only actually be seen by a clairvoyant, though a sensitive person can feel the presence of the evoked entity.

2. There is a Tantrik belief that semen loses its magickal potency within fifteen minutes after ejaculation.

3. Invocation is the magickal act wherein you allow your body to be shared temporarily by another entity. Evocation is the magickal act where an entity is communicated with, but stays outside of your body.

4. Evocations are difficult to do by yourself.

5. The "Demon CO" is a name for carbon monoxide. Too much burning incense in a closed room can result in too much of CO and not enough oxygen. Needless to say, a lack of oxygen can be highly dangerous!

6. The first question asked of the seer in an evocation is, "What do you see in the mirror?"

7. The second question asked in an evocation is directed toward the entity. It is "What is thy name?"

8. The Spirit AMON looks like a wolf with the tail of a serpent and breath of fire. At the command of the magician AMON will change to look like a man with a raven's head, sometimes having fangs.

9. There is no ultimate authority in Magick except experience. Don't take anybody's word for anything in Magick. Experiment yourself. Question authority.

10. In the Yetziratic Sealing Rite six directions are sealed.

11. The spirits of Earth are Gnomes, of Air are Sylphs, of Water are Undines, and of Fire are Salamanders. They are unique because normally on the physical plane everything is a combination of elements, but the elemental spirits are totally composed of only one element.

12. The seven steps in a magickal invocation are banishing and purifications, calling the entity and "loosing" the control of consciousness, allowing the entity to "take over" for a time, identification of the entity, comments by the entity and questioning the entity, release of the entity and return to normal consciousness, and the final banishings.

Lesson Ten:

1. There is no proof that any level of intelligence can protect you from brainwashing.
2. Three major divisions of sex magick are thought control, inner alchemy and outer alchemy.
3. The thought held at the instant of orgasm comes to pass.
4. Reich discovered that there can be a thought-free experience at the moment of orgasm. This is identical to true meditation.
5. Masters and Johnson say that the average duration of intercourse before the man ejaculates is about 2½ minutes.
6. Three things involved in any divinatory technique are the turning off of the outside and turning on of the inside, altering the state of consciousness, and increasing the blood flow to the brain.
7. Many people believe that books on alchemy are codes for sex magick.
8. The Menstruum, or Menstruum of the Gluten, is either the female lubricating fluids, her ejaculatory fluids, or both, depending upon the sex magician you talk with.
9. Very few people, if any, ever achieve enlightenment by reading and studying books on Kundalini Yoga. These books are usually written by non-initiates who have never done any practice themselves.
10. Working with the breath and mantras are substitutes for sexual activity.
11. The ritual of the KalaKakra is dangerous because some people and/or relationships are not able to handle the freedom of the KalaKakra.

Lesson Eleven:

1. The highest magickal secrets can be obtained from entities on higher planes.
2. To a real magician there is only magick—the notion of White, Grey or Black magick is simply a way of communicating with those who are not magicians. A true magician would not do what is thought of as Black Magick because of the karmic result. Nobody shoots himself or herself in the foot on purpose, unless they have mental problems.
3. The simple way to determine if it is right for you to do a certain ritual, a certain style of magick, or join a particular magick group is by listening to your feelings. If it doesn't feel right, don't do it!

4. A Pseudo-Ghost is more like a "Little Nasty" than a true ghost. Pseudo-Ghosts "feed" off energy given to them and they will imitate the actions of ghosts in order to get people to pay attention to them and give them energy.

5. "Astral Whiplash" is the name of what happens when your astral body, while traveling on the astral plane, is suddenly jerked back to the physical body by a disturbance in the area of the physical body. It can easily be fixed by astral projecting to the place you were when you were disturbed and slowly returning to the physical body in a normal fashion.

6. The Kabalistic Tree of Life is a map of the psychic planes.